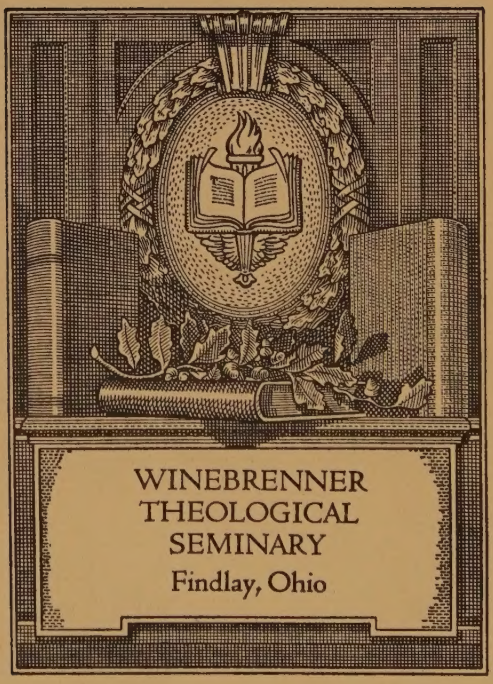
BETHLEHEM

Long Ago and To-day

RAYMOND WALTERS


WINEBRENNER
THEOLOGICAL
SEMINARY
Findlay, Ohio

BETHLEHEM LONG AGO AND TO-DAY

Moravian Church *1806*

Community House *1742*

Old Chapel *1755*

Bell House *1746*

THE BACH CHOIR

BETHLEHEM
Long Ago and To-day

BY

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PREFATORY

A name which is known in every capital of the world—

A name which, as an industrial trademark, is valued at millions—

A name which, in the world of music, has become as renowned as Bayreuth—

A name which, in the field of education, has wide reputation—

A name which, in several branches of athletics, has become famous—

Such is the name of Bethlehem, Pennsylvania.

This little volume has not been written to substantiate these characterizations or to advertise Bethlehem in a commercial sense. It has been written in response to the demand for an accurate, popular sketch of Bethlehem historically and from economic and civic aspects. The hope is that such a presentation may find place on the shelves of Americana. For, from before the nation's birth until to-day, Bethlehem has played a worthy part in strife and in peace and

its record belongs to American history.

The inception of this book is due to the Historical Group of the Thursday Evening Club of Bethlehem, and its publication to the Bethlehem Chamber of Commerce.

Acknowledgment is gratefully made to the contributors of historical data named on the title page and to the work of the late Bishop J. Mortimer Levering, whose voluminous *History of Bethlehem, Pennsylvania*, is a treasure-house of information regarding the early days of the community.

RAYMOND WALTERS

Swarthmore, Pennsylvania

CHAPTER I

THE FOUNDERS OF BETHLEHEM

When the blue and pink and white-clustered wax candles are lighted and the children sing carols at the Christmas Eve Vigils in the Moravian Church the celebration marks annually the birthday of Bethlehem.

It was on December 24, 1741, that a little band of missionaries and settlers who had labored for a year in the valley of the Lehigh River in eastern Pennsylvania gathered to worship in a combined log house and stable above the Monocacy Creek. The service was notable for the presence of Count Zinzendorf, the gallant nobleman of Saxony and benefactor of the Moravians in Europe, who had ridden on horseback from Philadelphia along the Minsi Indian Trail and at twilight of the year's shortest day had come across the river in a canoe by torchlight.

The first Christmas Vigils of these

first settlers were described in Bishop J. M. Levering's *History of Bethlehem:*

Their humble sanctuary, with beasts of the stall sharing its roof, brought the circumstances of the Saviour's birth vividly before their imagination. With the forest about them, stretching away to where heathen multitudes lived in ignorance of Immanuel, the relation between the subject of that holy night and their purpose toward those dwellers in the forest possessed their minds. It stirred the quick fancy of the Count, always keenly responsive to such impressions. Acting upon impulse, he rose and led the way into that part of the building in which the cattle were kept, while he began to sing the quaintly pretty words of a German Epiphany hymn.

Not Jerusalem
Rather Bethlehem
Gave us that which
Maketh life rich;
Not Jerusalem

No name had yet been given to the settlement. That vigil service and that hymn suggested one. By general consent the name of the ancient town of David was adopted and the place was called Bethlehem.

Bethlehem thus had in its origin a unique religious character which it retains in marked measure to-day. But just as the importance of the city to-day rests on industrial foundations, so in its beginning economic forces as well as the religious element were factors.

To trace these we must refer briefly to the history in central Europe of the sect popularly called the Moravians, originally inhabitants of Moravia and Bohemia. These people dated back as a distinctive group to the ninth century. In the fifteenth century they established their church, the *Unitas Fratrum*, which was, except for the Waldenses, the earliest Protestant church. Their leader, John Hus, was burned at the stake in 1415. They were persecuted for two hundred years. Their church was crushed as a church during the Thirty-years' War and, after the peace of Westphalia in 1648, the Moravian Brethren were scattered in exile throughout Europe. Among these exiles, the so-called "hidden seed" of the sect, was John Amos Comenius, last of the Bohemian Moravian bishops, who was probably the greatest scholar and educational thinker of the age. He declined a call to the presidency of Harvard College and Cotton Mather has recorded the regret that "that incomparable Moravian became not an American."

It was in 1722 that Nicholas Lewis, Count of Zinzendorf, first became interested in the sorrows and the aims of the Moravians. He gave them a place of refuge on his estate in Saxony, later called Herrnhut. Of the Moravians there, David Nitschmann, one of the elders, was chosen as "the best qualified and most worthy man" and he was consecrated a bishop in 1735. Bishop Nitschmann later became the founder of Bethlehem.

The determination of the Moravians to establish a branch in America was based upon missionary zeal, plus the economic pressure of a land where living conditions were hard and political conditions still harder. Count Zinzendorf obtained for them a tract in the province of Georgia, and financed a party which embarked in 1734. Bishop Nitschmann led a second party the following year; on this voyage he and John Wesley, founder of Methodism, also enroute to America, became close friends.

The Georgia experiment proved unsuccessful. So, then, the Moravians

turned to the province of William Penn, which had really been in their thoughts when the original plans for America were considered at Herrnhut in 1727. In Pennsylvania they shared with others the blessings of the first clause of Penn's charter, religious liberty. In Pennsylvania they found the opportunity they sought for missionary work among the Indians and border settlers.

The Moravian movement was thus a part of the larger exodus of Mennonite, Reformed and Lutheran emigrants who, as early as 1683 and notably after 1710, fled to Pennsylvania from the Palatinate where economic, political and religious pressure made their lives unbearable. Although the Moravians were different in many ways from these other Pennsylvania Germans, they were one with them, despite their original objection to bearing arms (long since withdrawn), in loyalty to America in every struggle from the Revolution to the World War and in contributions to America in the industries and professions of peace. The Moravians, it is moderate to say, stood

out as a peculiar people in education, in music, in general culture, as well as in religious fervor.

The Christmas Eve Vigils of 1741 began a community life of an interest so varied and significant as to form an important page in United States history.

CHAPTER II

WITH THE INDIANS IN PEACE AND WAR

The lure of wealth, which left some of the early colonists in America disappointed and soured, held no place in the hearts of the Moravians. Theirs was the spirit of the Puritans of New England and the Friends of Pennsylvania.

The religious fervor of the Moravians had a very definite focus. It first took form in 1727, when the dream of preaching the gospel to the Indians of the New World came to the Brethren at Herrnhut. No mere dreamers were these clean-shaven, rugged Brethren. Immediately upon arriving in Pennsylvania they translated into action their prayer that these heathen might be added to His inheritance And, undaunted by the hardships of the wilderness and the dangers of the times, they persisted for many decades in their work of evangelization along the frontiers of the country from Maine to

Georgia. To the unchurched pioneer's cabin, to the wigwam of the red man rode these gentle, fervent, tireless preachers,—members of the "pilgrim congregation" of the Moravians. Their food, clothing and funds for travel were supplied by the "home congregation," whose members engaged in the community trades and on the farm at Bethlehem. Bethlehem was, and has remained, the headquarters of this zealous evangelizing denomination.

It was Count Zinzendorf who formally instituted relations between the Indians and the Moravians, although there were earlier connections such as that of Christian Henry Rauch in the mission Shekomeko, in Dutchess County, New York. The Count met the deputies of the Six Nations at Tulpehocken, the home of Conrad Weiser, in August 1742, and brought back to Bethlehem a belt of wampum which signified the assent of the Indians to the missionary plans of the Brethren. He baptized the first Indian convert at Bethlehem the following month.

The Indians believed that Count Zin-

zendorf was under the special protection of the Great Spirit. One day, as he sat on the ground in his tent busy with some documents, they saw two adders glide over his leg and disappear among the papers. The nobleman had been seated over the mouth of a den of adders but was unharmed, so the story went.

In line with the principles of William Penn and in contrast with the dealings of certain other settlers, the Moravians paid for the land they occupied. Before he returned to Europe in December, 1742, Count Zinzendorf gave the Lenape chiefs what they fixed as their price for the huts, the peach orchard and the patch of cultivated land at Bethlehem. There was none of the hostility between settlers and Indians which James Truslow Adams describes in *The Founding of New England* as having characterized early relations in Massachusetts and other states.

The Brethren carried on their earliest organized missionary work in the vicinity of Bethlehem. On September 15, 1742, the first baptism there of Indians, a picturesque

ceremony, was held in what is now the "clergy house" on Church Street. The Indians, Wanab and Tassawachamen, received the names of David and Joshua. There were 136 Indian converts, many of whose names are chiseled on the flat stones of the even grassy rows in the old Moravian burying ground.

A school of Indian languages for missionary candidates was opened at Bethlehem in 1744 by Christopher Pyrlaeus, who studied under Conrad Weiser, the official interpreter of the Province, and who spent some time among the Indians in the Mohawk country.

Bethlehem became famous throughout the hunting grounds of the red men, who frequently came to visit the Brethren. One particularly important visit was that of July, 1752, when a delegation of Indians arrived at the Monocacy Creek and were escorted to the town plot. Led by a chief who sang a song of friendship, they marched single file past the fence of the plot, where Bishop Spangenberg welcomed them. Then they proceeded through the village and took up quarters

in the cottages on the hillside, the "Tents of Peace," provided by the Brethren for hospitality to Indians. Later, the Indian village of Nain was established adjacent to Bethlehem.

The missionary scope of the Moravians increased to cover most of the Indian tribes east of the Mississippi. These were of the two great branches, the Algonquin and the Iroquois. The Lenape or Delaware tribe of Pennsylvania and New Jersey claimed to represent the parent stock of the Algonquin and was termed grandfather by other tribes. At the time the Moravian missionary work began the Lenape were no longer powerful but were in subjection to their ancient northern enemies, the Iroquois. The Iroquois, or the so-called Six Nations, helped the proprietors of Pennsylvania, following a conference in 1742, to eject the Lenape from their fertile lands in the Delaware Valley. This followed the "walking purchase," of famous and unsavory details, by which the land within the forks of the Delaware came within the domain of the proprietors of the province.

Fifteen years later, when the French persuaded most of the Indian tribes to join them in war against the English, the Lenape were only deterred from joining by partial atonement for these wrongs.

It is typical of the attitude of the Indians toward the Moravians that the "Friendly Association" of the Philadelphia Friends sent Christian Frederick Post, a Moravian missionary, unarmed to win the Ohio Indians away from the French and toward peace. Post succeeded.

So cordial in general were the relations between the Moravians and the Indians that a report arose that the Moravians were in league with the French. The calumny was disproved in a horrible manner when the Indians, allies of the French, massacred the Moravian missionaries at Gnadenhuetten (now Lehighton) up the Lehigh River on November 24, 1755. At dawn of the following day the bell summoned the people of Bethlehem to prayer in the stone church completed four years before (the present Old

ZEISBERGER PREACHING TO THE INDIANS
from Schuessele's Painting

Chapel). Bishop Spangenberg and David Zeisberger, the missionary, then told them of the tragedy at Gnadenhuetten.

The terror of the French and Indian War now swept over Pennsylvania. Half-clad settlers who fled in the dead of night sought refuge with the Moravians, whom they knew to be friendly with the Indians. By January of 1756, 556 refugees were being cared for by the Brethren at various points. "The population of Bethlehem was increased by 208 souls in eight days," an addition that taxed the resources of a place normally numbering about 500 persons. It was well that industry had been so productive and that game was then abundant. Friendly Indians might bring in three deer a day. In season wild pigeons roosted a few miles away in countless numbers; and when Spring came the Lehigh River could be counted upon to furnish several hundred, perhaps even a thousand shad.

Non-combatants though the Moravians in that day were, they did not believe there was any religious obligation to allow

their women and children to be butchered by savages. They built a stockade with watch towers and stationed guards there night and day. They bought arms and ammunition, and drilled their young men. When Benjamin Franklin came to Bethlehem as a commissioner for the defence of the Colony, he expressed surprise at the thoroughness of the military precautions.

Christmas-tide of 1755 was a time of nervous apprehension. There were reports that the hostile Indians planned attacks upon Bethlehem and Nazareth on Christmas Day. Keeping the children of the settlement in ignorance of the danger, the Brethren carried through the various services of the festival with normal calm and happiness. Tradition has it that the playing of chorales by the trombone choir at daybreak of this Christmas Day caused the watching savages to slink away. Other Indians later declared that the attack was abandoned because this music of unearthly beauty convinced the foe that the Great Spirit surely guarded Bethlehem.

On New Year's Day the Indians made three attacks upon the Colonial troops at Nazareth.

Following the French and Indian War the Moravians renewed and expanded their evangelistic efforts. Men of hardy physique and unwavering zeal were these pioneer missionaries. Typical is the experience of one of them, Bernhard Adam Grube who, to protect his baby girl when he and his wife had to be absent, placed her cradle between fierce but loyal Indian dogs which guarded her from the dangers of the wilderness. In the days of his retirement at Bethlehem, as a little old man in a three-cornered hat, Grube would hold forth about the softness of the times: in *his* time missionary life was different.

The greatest of all the Moravian missionaries was David Zeisberger, whom Schuessele has depicted in his painting "Zeisberger Preaching to the Indians." Next to Zeisberger in power and prominence was John Heckwelder, who took up the mission founded in Ohio by Frederick Post.

A formal organization for the general missionary work of the Moravian Church in America was started in 1766, somewhat along the lines of the society formed by the Moravians in England in 1741. To the work of the Society for Propagating the Gospel Among the Heathen, George Washington in 1789 paid tribute in a letter to the directors in which he praised "the disinterested endeavors of your Society to civilize and Christianize the savages of the wilderness." This letter of Washington, which was found by the late Bishop Levering, is preserved in the archives at Bethlehem.

A beautiful tribute to the Moravian work among the Indians was given by Theodore Roosevelt in his *Winning of the West:* "The zeal and success of the missionaries were attested by the marvellous change they wrought in these converts; for they had transformed them in one generation from a restless, idle, blood-thirsty people of hunters and fishers into an orderly, thrifty, industrious folk, believing with all their hearts the Christian religion in the form in which their

teachers both preached and practised it."

With the passing of the years passed also the need for work among Indians. The Society for Propagating the Gospel among the Heathen and the Moravian Church have transferred their activities to Alaska, to Nicaragua and other far parts of the earth, continuing without abatement the influence of the Moravians as a great missionary force.

CHAPTER III

THE MORAVIAN COMMUNITY

If the present-day visitor to Bethlehem could, by some such magic clod as Puck of Pook's Hill bestowed in Kipling's stories, be carried back a century and a half to Colonial Bethlehem, he would almost certainly be awakened early in the morning by the sound of bells. From his bed-room window he could see the source of the matutinal music,—a herd of a hundred cows, many of them with pleasant-toned bells attached to their necks, being driven out to pasture on the neighboring hillsides. A little later he might hear more music—premeditated art this time,—the tunes of workers on their way to the community farms, playing French horns, flutes and cymbals.

Let us, taking Puck's magic formula, visit this idyllic community in the days of peace between the French and Indian War and the American Revolution.

It is a summer morning; somewhere

between 1760 and 1775. We are guests at the Sun Inn, where tarried travelers along this main road from New England to the South. The Inn is a three-storied stone building, with inside walls plastered and whitewashed. Everything is clean and neat.

After a breakfast such as delighted the palate of General Washington and many another notable, Land-lord Jansen presents us to Brother Ettwein, one of the community ministers recently back from North Carolina, who is to conduct us on our tour of the town. Brother Ettwein wears a white stock, a gray home-spun coat and knee breeches. He is clean shaven, as are all of the Brethren. He is very obliging,—a pleasant, forceful man who became a notable figure during the Revolution and eventually a bishop.

We stop first at the nearby house of Brother Boeckel, the farm Superintendent (where Marquis de Lafayette was nursed during the Revolution). Brother Boeckel, just back from the fields, tells us that wheat and rye are coming along well, but oats are only so-so. As he is on his way

to the grist-mill, Brother Boeckel accompanies us there.

We stroll under fruit trees and shade trees bordering the street, past grass plots in front of the community workshops. There is the walk of the Single Sisters, a quarter of a mile long, down to the Monocacy Creek, arched over by two rows of black-cherry trees.

Of red tile are the roof and the floor of the grist-mill beside the creek,—a structure of massive stone walls not to be shaken by the water pounding over the double run of stones. Brother Ettwein introduces us to the miller, Brother Andreas, who tells us proudly of the increasing trade with the farmers for many miles around. We take a peep into the adjacent fulling mill, "capable of running through three hundred yards of stuff at once." The wash-house, the bleaching-yard and the saw mill are farther down the creek.

Returning up the hill, we next inspect the row of community workshops on the west side of what is now Main Street (extending from the site of the Lehigh

Valley National Bank to Church Street). As we watch the soberly garbed workers go in and out of these industrial buildings of stone and of logs, Brother Ettwein may perhaps quote the saying of the visitor who wrote: "You can scarcely mention any trade which is in the largest city in this country, but what is at this place and carried on after the best manner." The Moravians sell throughout Colonial Pennsylvania the products of their hattery, their blacksmith and carpenter shops, their pottery, their tannery, their silk mill, their linen looms and spinning wheels, their bakery, their grist-mill and their farms.

Brother Ettwein points next, with quiet pride, to the apothecary shop of Dr. John Matthew Otto, the only physician in the valley. The doctor is out, having been summoned before daybreak to a cabin in the Blue Mountains, twenty miles away.

A spectacle to astound comes next—the operation of the community water works, the first in the entire country, Brother Ettwein declares. It consists of

a tower erected in "the little square" (where the Central Moravian Church now stands) and pumping machinery in a frame building near the town spring (at the site of the Hotel Bethlehem). From the spring to the tank on the tower the height is 70 feet. The machinery consists of three self-acting force pumps cast at the Durham furnace, with a triple crank forged by Brother Blum, the community blacksmith. Wooden water pipes—hollowed out logs—convey the water to various points. Hans Christiansen, the millwright, invented and built this water works.

Brother Ettwein tells us, while describing the water works, of the community fire engine, brought from England in 1763, which can throw a stream of water above the terrace on the roof of the Brethren's House.

Just before noon we visit the store of Timothy Horsefield on the top of the hill just outside the village. From here we can see the Indian Lodge on the west bank of the Monocacy, a sort of hotel for the entertainment of Indian visitors.

In the little cemetery near the Horsefield store we find the graves of Indian converts. The flat stones, row after row on their little grass mounds, mark the resting place, without regard to race or rank or wealth, of these "Brethren of the Law of Christ."

Now follows dinner at the Sun Inn, and after dinner a visit to the Sisters' House. Sister Susan von Gersdorf, the Superintendent, meets us at the threshhold of this acme of Spotless Town cleanliness. Visitors are an old story to the Moravians, so the Sisters simply look up with polite interest as we pass in and out of the rooms where they work at their looms, weaving the loveliest of linen, or carding wool, or knitting, or sewing, or embroidering.

Upstairs we see the "high and airy" dormitory which covers the entire floor. There are about a hundred beds. A lamp suspended from the ceiling burns all night, Sister von Gersdorf informs us. Two Sisters keep watch by turns.

Downstairs in the kitchen we see "immense earthen pots upon furnaces."

Two young women are preparing dinner for the entire sisterhood.

We note, as other visitors have observed, the general paleness of countenance of the Sisters. Their look is otherworldly. Their dress, with bodice and white kerchief, is of exceeding plainness. No wisp of hair steals out from beneath the *schneppel-haube*,—white linen caps tied under the chin with colored ribbons. The Single Sisters wear red ribbons, the married women of the community wear blue ribbons. In 1815 the Moravian women of Bethlehem and Nazareth gently but unhesitatingly notified the General Helpers Conference that they were going to wear English hats. The Conference members and likewise the Elders Conference may have been shocked by such frivolity but, being wise men in their generation, they issued no edict forbidding the millinery revolution.

Despite the repression of an artificial system, romance is not quite killed. There is a strict separation of choirs of the Single Sisters and the Single Brethren at church services. Callers are banned at

the Sisters House. For a time marriage by the lot was prevalent. But the way of a man with a maid continued to be as wonderful as the writer of Proverbs defined it.

Down the street a little we enter the house of the Single Brethren. Its feature is an organ. In arrangement it is similar to the Single Sisters' House; but it lacks the extraordinary tidiness of the latter. The Single Brethren learn this to their edification when in time they are no longer Single Brethren, and move into the little houses for the married people of the community. Here, through open doors and windows, we see the good housewives canning and preserving fruit and making apple butter. Toward supper time the small girls and boys, playing in the yards, cluster round as their fathers return from the farm or the shops, "the envied kiss to share." It is a perfect picture of peace to observe the families, after their meal, enjoying the cool of the day sauntering among the garden beds where bloom golden glow, sage, asters, geranium, hollyhocks, sweet

elysium and many another old-time flower.

Perhaps it is an evening when the trombone choir is to play chorales from the roof terrace of the Brethren's House.

Or there may be a program in the concert room; a rendition by the orchestra of music some Brother has recently brought from Europe.

Or there may be an exhibition of portraits and other paintings by Valentine Haidt, artist of the community.

Or there may be a lovefeast in the church, a breaking of bread of beautiful religious significance, at which all partake of "a small loaf of bread" and a small cup of cocoa or coffee.

Or there may be a religious service, with its impressive liturgy, a sermon in English or German, and invariably music of excellence, both organ and orchestra.

If this imaginary trip had been made earlier—during the first twenty years of Bethlehem's existence—the visitor would have come upon a most interesting communistic experiment. From 1745 to

1762, the settlement was operated under a General Economy. It was not communistic in the sense of general ownership of property or the tools of production. The church, not the Brethren as laymen, owned both property and tools.

The General Economy of the early Moravians at Bethlehem was an avowedly temporary economic arrangement by which the Brethren strove to concentrate their labor in order to fulfill the purpose of their coming to America—missionary work among the Indians and settlers.

None received pay for his toil. All were fed and clothed from the common fund. Private property was not forbidden. There was no compulsion. "Any dissatisfied person is at liberty to leave at any time, for there is no wall around Bethlehem," the declaration read.

Under Bishop Spangenberg, a noble and strong character, a system of exceeding complexity was evolved and administered. The Bishop and a small board were the central authority. To them reported a large board representing

all of the main departments of activity, both spiritual and material. To them in turn reported minor divisions of the departments: committees on building, domestic supplies, food, clothing, medicine, police, education, and so on.

The wife of Bishop Spangenberg marshalled the Sisters of the congregation. The finances were strictly kept under a system worked out by the first general accountant, Christian Frederick Oerter.

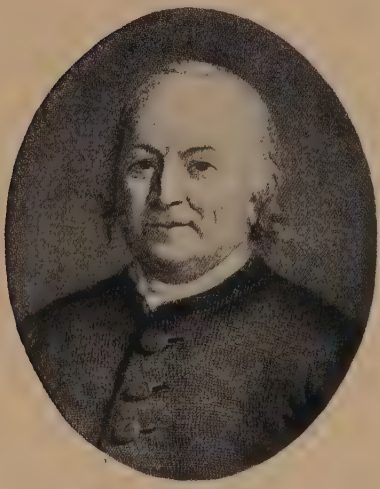
By his serene, inspiring personality and his own infectious example of hard work Bishop Spangenberg spurred on his co-laborers to fulfill the motto he placed before them:

In commune oramus,
In commune laboramus,
In commune patimur,
In commune gaudeamus.

No tea table radicals were these early Moravians. They tried communism in the limited sense just outlined, and the experiment takes its place in the history of American communistic societies such as the Shakers, the Separatists, and the Harmonists of the Middle West, fifty to a hundred years later.

COUNT ZINZENDORF
Benefactor of The Moravians

BISHOP NITSCHMANN
Founder of Bethlehem



BISHOP SPANGENBERG
Superintendent of the Early Community

MARY SPANGENBERG
Leader of the Women Workers

Communism failed in Bethlehem. By general consent the Brethren in 1762 returned to individualism in financial dealings. The division of the congregation into various choirs or groups living apart persisted longer. Finally this also vanished as an economic actuality and to-day the choirs exist as names only and picturesque reminders of a day that is gone.

CHAPTER IV

REVOLUTIONARY DAYS

In the tense times of the French and Indian War Bethlehem was a refuge and a great rock in the Eastern Pennsylvania section. When war came again in the clash between the Colonies and England the Moravian community served as a sanctuary of peace and healing for the wounded of the patriot cause, the main Hospital of the Continental Army being housed there for two separate periods in the years 1776 to 1778.

A people apart, as the Moravians were by character and purpose, they were, by reason of their location and facilities, irresistibly drawn into the turmoil of days which tried men's souls. Standing on the grassy plots outside their work shops or on the community square, the Brethren and Sisters looked on with sad countenances as bodies of infantry and mounted riflemen marched through their tree-shaded streets during the summer of

1776, enroute to Boston. The *Diary* tells how a Virginia company under Captain Morgan, spending the night of July 24 in Bethlehem, heard a sermon in the church, preached by Brother Ettwein. The next evening Maryland troops under Captain Price were similarly in church attendance. Later in July and August other troops from Pennsylvania and the South came through.

Like the Friends of Philadelphia, the Moravians of Bethlehem saw the beginning of war between the Colonies and the mother country with the eyes of religious zealots to whom the beatitude of the peace-makers transcended everything else. This attitude incurred for them the scorn and suspicion of their neighbors in Northampton County, particularly the doughty Scotch-Irish in and around Easton who cried "Tories!" when the Brethren took advantage of an act of Assembly to pay fines instead of doing military duty.

At the outset of the war the Moravians were neither Whigs (those who opposed the policy of Parliament and King toward

the Colonies) nor Tories (those who supported that policy). It should be kept in mind that Washington and the leading Colonial statesmen themselves had no thought of independence from Great Britain for more than a year after Bunker Hill. Certain it is that, as the struggle progressed, the Moravians came into full sympathy with the patriot cause.

Happily, these people of peace were able to prove this sympathy in making their community available for the Continental Army hospital.

First word of the call upon Bethlehem came on December 3, 1776, when two official messages were received by the Brethren, of which the second read as follows:

To the Rev. Nath. Seidel,
Bethlehem.

To the Committee of the Town of Bethlehem, or others whom it may Concern:

Gentlemen:

According to his Excellency General Washington's Orders, the General Hospital of the Army is removed to Bethlehem, and you will do the greatest act of humanity by immediately providing proper buildings for their reception, the

largest and most capacious will be the most convenient. I doubt not, Gentlemen, but you will act upon this occasion as becomes Men Christians. Doct'r Baldwin, the Gentlemen who waits upon you with this is sent upon the Business of Providing proper Accommodations for the sick begging therefore that you will afford him all possible Assistance,

I am Gentlemen,
Your most obedient humble servant
JOHN WARREN,
Gen'l Hospit'l Surg'n and
P. T. Direct.

Hanover Gen'l Hospital,
December 1, 1776.

On the evening of December 3, Dr. William Shippen, Director General of the Hospitals, Surgeon General Warren and others reached Bethlehem. The Moravians promptly prepared apartments in the Brethren's House (now Colonial Hall of the Moravian Seminary and College for Women) for use as a hospital. Two days later wagons bearing wounded soldiers of the Continental Army pounded in over the frozen roads, followed three days after by the stores for the hospital. Among the wounded officers in these earliest days was Colonel Isaac Reed of the Fourth Virginia Regiment, who was given private quarters in the Horsfield House.

Bishop Levering relates in his *History* how the duties of chaplain in the hospital were performed by Brother Ettwein; "He made semi-weekly visits to all the wards, praying beside the rude pallets of suffering and dying men, comforting the hearts of those who were professors of Christian faith, pointing those who were not to the Friend of sinners, and statedly preaching sermons as the circumstances permitted."

During December of 1776 there were at times between five hundred and six hundred soldiers under the roofs of Bethlehem, and several thousands encamped in adjoining fields. These latter included troops of General Charles Lee, who burned up the fencing near the town to keep warm. As a rule the behavior of the soldiers was good.

Numerous incidents attest that the Moravians earned the respect and the kindly feeling of the Continental forces stationed at Bethlehem. Officers and men appreciated, as the Northampton County neighbors did not, the spiritual view point of these Brethren who gave

free and unstinted service as helpers in the hospital and in the digging of graves. The officers particularly manifested interest in the religious life of the community. It is recorded, for example, that on the evening of December 17 General Sullivan and thirty officers heard sacred music in the church. At the Christmas Eve services practically all of the hospital staff were in attendance. When property at Bethlehem was in danger from the marauding of lawless local militia, their soldier friends of the Continental Army gave the Brethren full protection.

The records show that, in the first hospital period at Bethlehem, December 3, 1776, to March 27, 1777, one hundred and ten died from the effects of wounds and subsequent exposure.

The early summer of 1777 was relatively quiet. There was the usual flow of travelers along this main highway, including New England delegates to the Congress, enroute to Philadelphia.

For a time in September more than two hundred British prisoners were kept at Bethlehem, the water-works house

being utilized as barracks for the Continental guard.

On September 24 the wagon bearing the Liberty Bell on its flight from Philadelphia to Allentown broke down at the community square and was repaired by the Brethren.

It was in September also that Bethlehem was re-established as the seat of the Continental Hospital. This second period (September 17, 1777, to April 14, 1788) was longer and more terrible than the first.

Following the battle of Brandywine a pitiful stream of wounded poured into the little community. More than four hundred were then cared for in the Brethren's House and fifty in hospital tents in the rear. Toward the end of the year seven hundred sick and wounded were crowded into the House. Others were sheltered in out-buildings and a frame building, especially erected.

An additional strain upon the resources at Bethlehem was the arrival that fall of about nine hundred wagons conveying munitions and baggage. The presence

of several hundred teamsters, together with the British prisoners still quartered there, proved a tremendous burden. Relief came when a delegation of members of the Congress, guests at the Sun Inn, perceived the situation and had the prisoners removed.

The Bethlehem *Diary* for September 21, 1777, reports that "the Marquis La Fayete (sic) with a large suite of French and other wounded officers arrived late in the evening." Because of crowded conditions at the Sun Inn, Lafayette was removed from the Inn to the house of Brother Boeckel, superintendent of the community farm. There he was nursed back to health by the superintendent's wife, Barbara Boeckel, and their daughter, Liesel.

As a rule the Bethlehem *Diary* and *Reports* of the Congregation during the Revolutionary period read like Associated Press dispatches: unadorned statements of fact. The comings and goings of Washington, Franklin and other celebrities, both foreign and American, are chronicled without reference to person-

ality. It remained for Lafayette to draw forth the characterization, "The French Marquis, a handsome young man." Such a comment, from such a source, renders vivid the impression made by this romantic youth.

Writing to Madame Lafayette at Paris on October 1, he eulogized the establishment of the Moravians as "truly touching and most interesting." He visited the Sisters' House, along with his adjutant, and the Diarist jotted down that he "expressed gratification."

Lafayette had reason to feel grateful to Bethlehem for affording him opportunity to meet sixteen "prominent persons in the Congress" while he was convalescing from the effects of his wound. They were members of the body that, not quite trustful of this foreign youth had "in consideration of his zeal, illustrious family and connexions" voted him the rank and commission of Major-General—but no command. In one of two letters now in the possession of the South Carolina Historical and Geneological Society, Lafayette writing to Henry

Laurens under date of October 18, 1777, "Bethlehem for the last time," closed with a reference to his hope for "a division of the army" and with his compliments to the members of the Congress whom he met at Bethlehem. On November 1 General Washington, who had earlier urged Lafayette's merits without success, again recommended a command for Lafayette, and, not long after the election of Laurens as President of Congress, a vote upon Washington's recommendation proved favorable.

Details of the visit to Bethlehem of the delegation of members of the Congress referred to are chronicled in the *Report* of the Congregation. They arrived from Philadelphia on September 21. Brother Ettwein, then pastor of the congregation, conducted them on inspection of the town. Following this "Our friend, Henry Laurens of Charlestown [later Speaker of the Congress], made arrangements wherein it is stated that they found a friendly attention for the sick and wounded and a favorable desire to help all suffering persons

so far as the ability of the Brethren allowed." Brother Ettwein, "on the advice of Mr. Laurens, also laid it before others so that it was signed by Hancock, John Adams, Benjamin Harrison and R. H. Lee and eleven other prominent persons in the Congress."

The friendly attention referred to became more and more of a sacrifice during the bitter winter that followed. The Brethren helped the hospital stewards with the result that their productive work in the shops stopped almost completely. How the community drew upon its capital was told by Brother Ettwein: "Long before the winter passed, the chests and drawers of the houses in Bethlehem were emptied of all material that could be spared for lint and bandages, in the preparation of which the women contributed their share to the public service. Three or four times we begged blankets from our people for the soldiers and distributed them to the needy; likewise shoes and stockings, and old trousers for the convalescents whose clothing had been stolen in the hospital

or who had come into it with nothing but a pair of ragged trousers, full of vermin."

Then spotted fever broke out. Deaths followed in rapid succession. At last sufficient coffins could not be made and the dead were buried wholesale in the temporary graveyard on "Mount Lebanon," the cedar-clad bluff across the Monocacy Creek. The graves remained unnumbered and unmarked. Military records that might throw light on the names of these dead are supposed to have been destroyed by fire in Washington more than one hundred years ago. The Bethlehem Chapter of the Daughters of the American Revolution on December 3, 1922, dedicated a memorial of this last resting-place of hundreds who gave their lives for the United States to be.

Among the distinguished visitors brought by the war to Bethlehem was Count Casimir Pulaski, Lafayette's Polish counterpart. He took with him on one of his visits a handsome embroidered guidon of silk, worked by fair hands—whether in appreciation of the generous services of the gallant Polish patriot or

merely as the execution of an order called forth by the fine specimens of embroidery set out for purchase in the Sisters' House is still a matter of dispute. This flashing piece of crimson silk with its *Unitas Virtus fortior* and its *Non alius regit* about the emblem of the all-seeing eye, done in gold, was carried as his legion's standard when Pulaski fell at Savannah in October, 1779. Longfellow has immortalized this incident in his mis-titled poem, *Hymn of the Moravian Nuns at Bethlehem.*

Lady Washington with an escort of American officers visited Bethlehem on June 15, 1779, and inspected everything of interest, and she did not neglect to participate in the evening worship and enjoy the music of the church.

Her illustrious husband came to Bethlehem three years later when he was enroute from Philadelphia to his headquarters at Newburg on the Hudson. The *Diary* of the congregation for July 25 reads: "Quite unexpectedly and very quietly, his Excellency, General Washington, arrived here, accompanied by two

aids de camp, but without escort. Brother Ettwein and other brethren immediately went to pay their respects to him. After partaking of a meal, he inspected the choir-houses (Brethren's House, Sisters' House and Widows' House and other objects of interest in the place, and attended the evening service, at which Brother Ettwein delivered a discourse in English, on the text: In all things approving ourselves as the ministers of God, etc. (2 Cor. 6:4), and the choir rendered some fine music, both at the beginning and at the close. The General manifested much friendliness, and the pleasure and satisfaction which the visit afforded him were clearly to be inferred from his utterances."

To the names of the eminent visitors to Bethlehem already given may be added, among others, General Nathaniel Green, General Henry Knox, General John Armstrong, General Philip Schuyler, General Joseph Reed, General Gates,—all of the Continental Army; and two picturesque figures, General Frederick von Steuben, the German supporter of

American liberty, and Captain John Paul Jones, hero of naval exploits. For a month in the summer of 1783, Jones was a guest at Bethlehem and, when two ruffians attacked a traveler at the Crown Inn, across the river and were captured, he took charge of guarding them until a county official arrived.

CHAPTER V

FROM CHURCH-VILLAGE TO BOROUGH

After the Revolutionary War the Brethren at Bethlehem decided upon a policy which made the community an exclusive group. They continued to promote education and missionary work, but the ideal for Bethlehem itself was that of a cloister. In the words of Dr. Hamilton, "Bethlehem, instead of welcoming a national development of its resources and joining in undertakings for the good of the country, settled back to be as much as possible complete unto itself. It would be folly to deny that the faults of a small and self-centered community resulted. But a quiet life of industry, usefulness and culture was lived. According to its ideal, Bethlehem in this period offered a home to those who devoted themselves to the exemplification of a godly life."

It is unquestionable that this church-

village attained a degree of culture unusual for that day. Social intercourse was free from much of the crudity and vulgarity that marked many places, shocking self-appointed critics from abroad, such as Mrs. Trollope, Charles Dickens and, later, Matthew Arnold. Bethlehem had schools ninety years before public schools were established by the state in 1831. To the Moravian boarding school for girls in the late eighteenth and early nineteenth centuries came the daughters of leading families of the country. The arts of painting (in dilettante fashion) and of music (in a really thorough-going way) were cultivated. As the chapter on "Music in Bethlehem" shows, orchestral music was a part of the important church services, serenades and concerts were common, and all through these years the Philharmonic Society gave oratorios.

There were citizens of scientific and literary interests and attainments in the first half of the nineteenth century. Such were Louis David de Schweinitz,

Ph. D., an authority on botany, and John Heckewelder, the missionary and author. Born in England of Moravian parentage, Heckewelder had preached the Gospel for many years among the Indians of Pennsylvania, Ohio and Michigan, and had twice served the Government as a commissioner in negotiating peace with the Indians. During his retirement at Bethlehem he wrote three books, *History and Customs of Former Inhabitants of Pennsylvania and Neighboring States, Names Given by the Lenni-Lenape to Streams and Localities,* and *Missions.* It has been said that Washington Irving drew material for some of his stories from Heckewelder's books and that Longfellow obtained from the same source the idea of his *Hiawatha.*

As early as 1798 the proprietors of the Philadelphia-Bethlehem mail stage announced in the *Philadelphia Advertiser* that they could make the journey to Bethlehem in one day. An advertisement dated April 20, 1820, showed a reduction of the fare to "only three dollars."

Bethlehem became and remained for many years a summer resort of note. Joseph Bonaparte, brother of the Emperor, was a visitor in the summer of 1821; Duke de la Rochefoucauld and Prince Von Wied were among other foreigners who wrote about the beauties of hill and river and island. Calypso Island, in the Lehigh nearby, and Lechauweki Springs along the mountain side were particularly attractive to the summer visitors, who tarried at the Sun Inn, of Colonial fame, and at the Eagle Hotel, on South Main Street, the site of the Hotel Bethlehem of today.

The industrial and transportation advances of Eastern Pennsylvania now gradually brought a change in the character of Moravian Bethlehem. The culmination of the transition came in the voluntary declaration of the Moravian Church Council that the exclusive system was abrogated. And so, on March 3, 1845, Bethlehem was incorporated as a borough of the Commonwealth of Pennsylvania.

CHAPTER VI

FROM BOROUGH TO CITY, 1845–1918

Colonial and Revolutionary Bethlehem and Bethlehem of the present stand out distinctively. There was no such national distinction about Bethlehem in its intervening years as a borough. For a half century it was, in size, industries and business interests, simply an American small town.

It maintained, however, a cultural standard that was not typical of the American small town of the Mexican War and Civil War periods, the railroad building decade of the 'seventies, the industrial expansion of the 'eighties and 'nineties. The Moravians continued their devotion to music and their schools and colleges flourished. The outside elements that joined the community,—the Bethlehem Iron Company and Lehigh Zinc Company elements as represented by John Fritz and Samuel Wether-

ill, the Lehigh Valley Railroad element as represented by the Wilbur, the Sayre, the Linderman and other families, the coal mining element as represented by the Dodsons—these supplied a tone and a social life that were of the best American-Victorian tradition. In addition, by the happy choice of Asa Packer, the canal and railroad pioneer, South Mountain became the site of noble Gothic buildings upon a velvet campus and Lehigh University developed as one of the foremost engineering schools of the United States. So the community had the atmosphere of the college town, with teachers of scholarly antecedents and scientific eminence and students who brought contacts from afar.

It was early in the era of Bethlehem as a borough that the daughter boroughs of South Bethlehem, Fountain Hill (still separate) and West Bethlehem sprang up and grew.

South Bethlehem was for so many years a borough of importance and enterprise that its history would demand individual treatment if it had not al-

ways been essentially an integral part of Greater Bethlehem. Up to the formation of the City of Bethlehem in 1918, it was larger than the parent borough and, as the location of the steel works, it always was the economic back bone of the community. The merging of South Side and North Side is now so complete that South Siders will read their story gladly as one with the larger narrative.

There follows now a brief historical outline of what may be termed the period of economic transition, from 1845 to the entrance of the new Bethlehem Steel element in 1904, and events thereafter up to the consolidation of the Bethlehems as one city in 1918.

The population of Bethlehem when it was incorporated as a borough was about one thousand. The budget for the year 1845–46 was $328.36. Charles Augustus Luckenbach was the first chief burgess.

Oil lamps, in use upon the streets since 1792, were superseded by gas in 1854. The gas lights were turned off at 10 o'clock each night.

In 1847 the Moravian Congregation sold four farms on the south side of the Lehigh River, one of them to Charles Augustus Luckenbach. In 1852 he laid out a town plot. Lewis A. Peysert bought the first lot, 40 by 176 feet, for $200. The following year a few dwellings were put up. The town that developed was called Augusta, thenWetherill, then Bethlehem South and then South Bethlehem.

Industry soon began. Samuel Wetherill, of Philadelphia, bought four acres for the Lehigh Zinc Company and started a plant in 1853. Asa Packer, of Mauch Chunk, bought 35 acres for the Lehigh Valley Railroad. The first Lehigh Valley train ran in 1855. The North Penn Railroad, from Philadelphia to Bethlehem, was completed in 1857. A "union depot" was built by both roads in 1867 on the site of the Crown Inn, of Revolutionary days.

In 1851 August Fiot, a Frenchman, built an estate on the outskirts of South Bethlehem. Fountain Hill, so named because of the numerous springs flowing out along the mountain, was laid out

as a town site in 1854. It became and continues today a separate borough.

THE CIVIL WAR PERIOD

The objection of the early Moravians to bearing arms was not shared by their descendants, and when Lincoln's call for volunteers came in 1861, Bethlehem's militia company, the "Washington Grays," telegraphed the Governor of Pennsylvania that they were prepared to march when wanted. They were mustered in on April 23, as Company A of the 1st Regiment of Pennsylvania Volunteers under Captain Selfridge, who finally became a Brigadier General. These men re-enlisted as Company C of the 46th Regiment of Pennsylvania Volunteers and saw service at Antietam, Chancellorsville and Gettysburg. Re-enlisting for three years (the accompanying photograph shows them drawn up on East Broad Street before departing from Bethlehem in the fall of '63), they went through the closing campaign of the war and were with Sherman's forces at the fall of Atlanta.

The second Bethlehem volunteers organization was the cavalry company recruited in August, 1861, by Captain William E. Doster, under whom, as Company A of the 4th Pennsylvania Cavalry, it served in twenty-seven engagements. Captain Doster, who later became a Colonel and then a Brigadier General, left a valuable record of Civil War days in his book, *Lincoln and Episodes of the Civil War.*

Later in August another troop of cavalry was recruited by Samuel Wetherill, with headquarters at Bethlehem.

The following year, August 8, 1862, Captain Jonathan K. Taylor left for Camp Curtin, at Harrisburg, with a third Bethlehem company, which became Company C of the 128th Pennsylvania Volunteers. Captain Taylor suffered mortal wounds at the battle of Fredericksburg.

On September 13 of '62, Company D, composed of sixty Bethlehem men, including professors and students of the Theological Seminary, received marching orders, but did not see fighting service.

Bethlehem furnished in addition a quota of soldiers for the 153rd Regiment, made up of Northampton County troops, which fought at Gettysburg, and also a quota for the 5th Regiment.

Among names of local note in the Civil War days were General Doster, Colonel Selfridge, Major Wetherill, Captain J. K. Taylor, Captain O. A. Luckenbach, Captain F. C. Stout, Chaplain W. H. Rice, Adjutant Abraham S. Schropp, Surgeon Abram Stout, Captain Owen Rice, Captain Tombler, Captain Frey, Captain Oerter, Captain Stolzenbach and Captain Peters.

While the Bethlehem soldiers were in the field the women of the community made bandages and packed bags and cases for them.

The J. K. Taylor Post, of the Grand Army of the Republic, was organized in Bethlehem in 1869 and the Robert Oldham Post in South Bethlehem in 1886.

It was not until the closing year of the Civil War that South Bethlehem was incorporated as a borough, Septem-

ber, 1865. James McMahon was the first chief burgess.

THE BETHLEHEM IRON COMPANY

Early in the 'fifties deposits of iron ore were found in the Saucon Valley and to develop this ore a group of local citizens under Augustus Wolle incorporated the Saucona Iron Company in 1857. The name was changed to The Bethlehem Rolling Mills and Iron Company and, in 1861, to The Bethlehem Iron Company. In 1860, John Fritz, of Johnstown, already noted as an ironmaster, was engaged to superintend the erection of the plant and then to operate it. The work of Mr. Fritz at Bethlehem in the next thirty-five years won him international fame as a steel master and engineer, and his name and fame are kept alive in the technical world by the John Fritz Gold Medal for achievement in industrial sciences, established in 1902 by a group of scientists and manufacturers, and awarded annually to the man judged to have performed service of highest distinction.

The blast of the Iron Company's first furnace was put on in January, 1863. The rolling mill was completed in the summer of 1863; and the first machine shop in 1865. Then came the second furnace, finished in 1867, the foundry in 1868 and, in 1868 also, the Northampton Furnace. Mr. Fritz was one of the earliest iron manufacturers to realize the possibilities of the Bessemer steel-making process, newly discovered by Kelley and Bessemer in England. He built a large steel mill and in October, 1873, the first heat of Bessemer steel was blown, and the first steel rail was rolled.

In 1886, upon the suggestion of Secretary of War W. C. Whitney, the Bethlehem Iron Company built a mill for the manufacture of armor plate for the United States Government. Thereafter, for many years, the Company very largely devoted itself to making munitions of war. It was the possession of ordnance facilities that gave the present Bethlehem Steel Corporation a basis for expansion during the World War

in supplying munitions. The head of the Company when it was taken over by Mr. Schwab, was Archibald Johnston, now a Vice-President of the Steel Corporation whose specialty, as Arundel Cotter has stated it, "has been and still is the closing of big foreign deals." The capitalization of the old Company in 1899 was $7,500,000.

EARLIER CHURCH DEVELOPMENT

The early 'fifties saw the beginning of religious activity by denominations other than the Moravians. Following services by Lutheran and Reformed ministers in the old Armory (later the Market House on Broad Street), a constitution was drafted for a Union Church of the Lutheran and Reformed denominations. This church, Salem Church, was consecrated on Easter Sunday, April 20, 1851. Moravian ministers had charge of the dedicatory services and the Moravian Church choir sang. The third church of Bethlehem was The St. John's Church of the Evangelical Association, dedicated on December 25, 1854. The fourth

church was the Wesley Methodist Episcopal Church, dedicated in January, 1855. The present edifice of this congregation was completed in 1875. The next church edifice was the Roman Catholic Church of the Nativity of our Lord on Union Street, where the first service was held on Christmas Day, 1856. A small brick school on the south side was used by Moravians as a Sunday school on Sundays from 1859 to 1861. A Moravian congregation was organized there on Christmas Day, 1863.

The first church edifice completed on the south side was that of St. Peter's Lutheran Congregation, which was used for the first time on March 13, 1864. An Episcopalian Sunday School, started May 11, 1862, was followed by the erection of the Church of the Nativity, the cornerstone of which was laid August 6, 1863. The Church of the Holy Infancy was begun in the autumn of 1863 for "the Roman Catholic population which had, for a season, worshipped in the church on Union Street, Bethlehem." The present edifice was erected 1883–86.

In 1868 the Lutheran and Reformed Congregations decided to separate, the Lutherans purchasing Salem Church. The Reformed Congregation built Christ Church on Center Street, and began worship in the basement of it in January, 1870. The church was dedicated in December, 1872. In 1872 the second Lutheran congregation, an off-shoot of Salem Church, began the building of Grace Church on East Broad Street. It was consecrated in January, 1874. The Presbyterian Church of Bethlehem occupied its church on Center Street in April, 1878. In February, 1884, the Baptist Congregation worshipped in their completed church. Ebenezer Church of the Mennonite Brethren was dedicated in November, 1888.

As a matter of record, a list is given of all churches of Bethlehem, although it has not proved possible, by the time of this publication, to obtain the precise dates of the founding of the later churches:

Central Moravian, First Moravian (South Side), West Side Moravian, College Hill Moravian,

THE RE-ENLISTMENT OF BETHLEHEM'S CIVIL WAR VETERANS

Edgeboro Moravian; Salem Lutheran, Grace Lutheran, St. Peter's Lutheran, Holy Trinity Lutheran, St. Mark's Lutheran, St. Paul's Lutheran, St. Matthew's Lutheran, St. Stephen's Lutheran, St. John's Windish Lutheran, Rosemont Lutheran; Christ Reformed, St. Paul's Reformed, First Reformed (South Side), Shiloh Reformed, Zion Reformed, Grace Reformed, Bethany Reformed, St. John's Reformed, Calvary Reformed; St. John's Evangelical, Internal Holiness, Olivet United Evangelical, St. Luke's Evangelical, Emmanuel United Evangelical; Wesley Methodist Episcopal, Fritz Memorial Methodist Episcopal, St. John's African Methodist Episcopal; Episcopal Church of the Nativity, Trinity Episcopal; Catholic churches of the Holy Infancy, Holy Ghost, SS Simon & Jude, SS Cyrillus & Methodius, St. Stanislau's, St. John's Capistran, St. Joseph's Windish, Holy Rosary, St. Ursula; First Presbyterian, First Presbyterian (South Side); First Baptist, Second Baptist, German Baptist; Ebenezer Church of the Mennonite Brethren; First Church of Christ, Scientist.

A flood on June 4 and 5, 1862, the most disastrous in the history of the Lehigh Valley, where 150 lives were lost, did great damage at Bethlehem. "About $500 in cash and large quantities of provisions were collected at Bethlehem for local relief."

The building of the Broad Street bridge in 1870 opened up the West Side,

which had been wooded country and farm land. This section grew rapidly and in 1886 it was incorporated as a borough, with M. C. Fetter as chief burgess.

The Bethlehem *Daily Times* was established in 1867, with David J. Godshalk as editor. Mr. Godshalk later edited the former *South Bethlehem Star*, and *The Bethlehem Globe* which was established in 1904.

The country-wide financial depression of 1873 was severe in Bethlehem and a number of business concerns failed.

In connection with the New Year Eve Vigils of 1876 a "centennial parade" was held; on July 2 of the same year there was a special service in the Moravian Church at which Bishop Edmund de Schweinitz preached the centennial sermon.

The Bethlehem Silk Mill was built in 1886, and was followed by the Lipps and Sutton Mill and the Saquoit Mill.

In 1887 the New Street bridge was built as a toll bridge, the Main Street bridge, which dated back to the 'forties, being inadequate for the increasing traffic be-

tween the boroughs. In the same year the Broad Street bridge was freed as a toll bridge; it was replaced by the present concrete structure, which was completed in 1910.

The first electric car on the line between Allentown and Bethlehem (the Lehigh Valley Traction Company) was run on August 1, 1891. The tracks were extended to South Bethlehem and thence, via Salisbury Township, to Allentown in 1893. The electric line between Bethlehem and Easton (the Easton, Palmer & Bethlehem Street Railway Co.) was completed in 1898; the line between Bethlehem and Nazareth (the Bethlehem & Nazareth Passenger Railway Co.) was built in 1899. All of these lines were merged in the Lehigh Valley Transit Company in 1913.

The Bethlehem Fair and Driving Park Association opened in September, 1891, and had successful fairs each year to 1910, when the land was converted into building lots. Dan Patch and many of the greatest horses of the time raced on the Bethlehem track, which for

some years had the world's half-mile record.

The sesqui-centennial year of Bethlehem was celebrated in 1892. The various exercises referred also to the 300th anniversary of the birth of "that incomparable Moravian," Bishop Comenius, and to the 400th anniversary of the discovery of America.

During the McKinley-Bryan campaign of 1896 a number of political clubs were formed which continue organization to-day.

In the Spanish American War of 1898 the Bethlehems were represented by the volunteers of Company K, under Captain Joseph W. Adams.

During the Presidential campaign of 1904, Colonel Theodore Roosevelt, in a speech from his train before thousands of citizens and school children of Bethlehem, referred to the Bethlehem Steel works as one of the great defenses of the nation. Colonel Roosevelt also visited Bethlehem in the campaign of 1912.

The year 1910 was marked by the completion of the concrete Broad Street

bridge, connecting the West and East Sides; the strike in February of laborers in the Bethlehem Steel plant; and the epidemic during the summer of infantile paralysis.

The Associated Charities, combining the various charitable societies of the Bethlehems, was started in 1911.

Re-organized in the early fall of 1911, the Bach Choir gave the first of its revived Bach festivals at Lehigh University in the spring of 1912.

At a special election on August 22, 1913, citizens of South Bethlehem voted to change from a borough to a third class city under the commission form of government. The Northampton County court in 1914 decided against the validity of this election and the State Supreme Court in 1915 upheld the decision. In November, 1915, both South Bethlehem and Bethlehem voted in favor of city governments, this time at a regular election. Because of legal complications, both continued borough organization.

The Minsi Trail bridge across the Lehigh River at the eastern ends of Beth-

lehem and South Bethlehem was finished and opened in 1915.

During the Mexican Border trouble, Bethlehem's National Guard Company served from June, 1916, to February, 1917.

The William Penn Highway between Bethlehem and Easton was opened for use in November, 1916.

Several thousand school children took part in a Shakespearean Pageant in June, 1916, before an assemblage that crowded Taylor Stadium of Lehigh University.

A NEW CIVIC SPIRIT

During the decade preceding the institution of Bethlehem as a city there were repeated evidences of a growing solidarity in the boroughs, movements for local and national causes which manifested a new civic spirit. Simply to list some of these activities will indicate the range of this spirit: The community Independence Day celebrations;. the community Christmas Tree exercises; the Woman's Club; the development of the baby milk station and play

ground facilities; the formation of parent-teacher associations in the public schools; Red Cross and Boy Scout activities; automobile and business shows; support of the Associated Charities and St. Luke's Hospital; work and contributions toward a new, free bridge.

It remained for the World War to inspire the community to heights of self-sacrifice and good will which culminated in consolidation both legal and spiritual. There was a splendid response to the call of the Government for local organization along the lines of conservation of resources and of public safety,—the latter a particularly vital thing in view of the national and international importance of the munitions production of the Bethlehem Steel Company.

In the Red Cross membership campaign of 1917 and in the later war period a fine record was made and this was true likewise of the Liberty Loan drives. Reports are given elsewhere of the military services in the war of Bethlehem's men who served under arms and in the manufacture of munitions of war.

The same spirit was flung into the campaign preceding the election upon the consolidation of the boroughs of South Bethlehem and Bethlehem which took place in July 1917. The vote was overwhelmingly for consolidation. In the campaign that followed in behalf of the city's new Chamber of Commerce more than 2,200 memberships were received,—a new American record according to the testimony of the American City Bureau.

THE WORLD WAR

The stupendous contribution of Bethlehem as a munitions center in the World War is set forth in the chapter on "The Era of Steel." In the chapter on "Bethlehem's Educational Institutions" reference is made to the new Memorial Hall at Lehigh, which is to mark the services of the alumni of the University in Army and Navy and in industries vital to national defense.

There follows now a brief outline of the service which Bethlehem citizens in distinctly Bethlehem units gave in France.

Bethlehem's National Guard Company (organized October 13, 1913 as Company M, 4th Infantry, N. G. Penna.) which had served nine months on the Mexican border, was mustered into Federal service on July 15, 1917, and was drafted into Federal service August 5, 1917. It was designated as Company D, 149th Machine Gun Battalion, of the 42nd Division. Company D sailed for overseas in October and arrived in England November 30. After training with French troops the Company entered the trenches March 5, 1918, being brigaded with the Seventh French Corps in the Luneville Sector. The Company left Luneville March 31 for the Baccarat Sector, where it was part of the first American Division to occupy a divisional sector all its own, under its own commander. Relieved from Baccarat Sector June 18, Company D took part in the following major engagements: Champagne Defensive, July 15–18; Aisne-Marne Offensive, July 18–21; St. Mihiel Offensive, September 12–25; Meuse-Argonne Offensive, September 26–No-

vember 11; Army of Occupation. Company D returned to the United States, arriving April 29, 1919.

Battery A, organized in 1914 with the encouragement of the Bethlehem Steel Company as a battery of the First Pennsylvania Field Artillery, served from June to November, 1916, in the Federal forces in the Mexican trouble. In August, 1917, the re-organized battery, with 194 men, was sworn into Federal service and later became a part of the 107th Regiment, 53rd Brigade, United States Field Artillery. Following a period of training and target practice at Camp Hancock, near Augusta, Ga., the battery sailed from Hoboken on May 18, 1918, for Liverpool, England. From June 9 to August 7 the battery underwent intensive schooling with the French forces. The Bethlehem artillerymen went forward on August 8 in the latter phase of the offensive which threw the Germans back from the Marne and finally developed into the Oise Aisne Offensive. They took part in the Argonne offensive, beginning September 26. Returning to

Camp Cabaud on October 10, they were attached to the 91st Division, and were transported to Ypres, Belgium. On October 30 they went into position near Audenarde, taking part in the Lys Scheldt Offensive, and continued to advance until November 11, when the armistice was declared. The winter was spent in billets in Southern France. They embarked for home on May 1, 1919. The battery as a whole received the Belgian War Cross, and two of its members received the French Croix De Guerre.

This very brief record of Bethlehem citizenry in the World War must include mention of the Home Guard, which prepared for possible service in guarding the Bethlehem Steel munition plants; the Yo Eddie Club, an organization which raised funds for comforts for Bethlehem's soldiers; the women of the city, who participated in various forms of Red Cross work; and the citizens who were active in committees of public safety, Liberty Loan and Four Minute Men service.

CHAPTER VII

THE ERA OF STEEL, 1904—

A NAME that is known in every capital of the world—

A name that, as an industrial trademark, is worth millions—

Such has been the fame brought to the name of Bethlehem by the Bethlehem Steel Corporation.

Innumerable newspaper and magazine articles have "featured" Charles M. Schwab, Eugene G. Grace and Bethlehem Steel with the undoubted consequence of fame, but less questionably with the consequence of general grasp of the scope and significance of the work accomplished.

This account of the era of steel at Bethlehem will be told without a laudatory adjective, except in quoted paragraphs. No sensational narration can equal the plain telling of the facts.

Saucona Iron Company, the nucleus

from which the present Bethlehem Steel Company has grown, was incorporated under a special act of the Pennsylvania legislature in 1857 and its name was changed to Bethlehem Rolling Mills & Iron Company in 1859 and to Bethlehem Iron Company in 1861. The Company had prospered under John Fritz in the 'seventies and 'eighties as an armor-plate factory, and during the 'nineties had grown until it had a capital of $7,500,000. In 1899 the Bethlehem Steel Company was organized, taking control of the iron company's properties under a lease. Subsequently, in 1901, the properties were transferred outright to Bethlehem Steel Company in consideration of $7,500,000 Purchase Money Bonds and the assumption by it of all liabilities of the Iron Company, including the bonded indebtedness of $1,350,000.

The first connection of Charles M. Schwab with Bethlehem was brief. In 1901, when he had been made President of the United States Steel Corporation, Mr. Schwab personally bought control of the Bethlehem Steel Company. Shortly

afterward, the late J. Pierpont Morgan took the property over.

In 1902 Mr. Schwab repurchased the property from Mr. Morgan and transferred it to the United States Shipbuilding Company, a merger in which Lewis Nixon and others engaged with Mr. Schwab. This company, incorporated June 17, 1902, passed into receiver's hands July 1, 1903.

Meanwhile Mr. Schwab had resigned the Presidency of the United States Steel Corporation because, as he once expressed it in an interview with B. C. Forbes, "I was hampered by directors and other interests who did not give me sufficient play to enable me to be useful."

After a rest in Europe Mr. Schwab became President of the present Bethlehem Steel Corporation, which was formed to take over the concerns that had constituted the defunct United States Shipbuilding Company. The Corporation was chartered December 10, 1904, under the laws of New Jersey, with a capital of $100,000, which was increased early in 1905 to $15,000,000 of Common

Stock and $15,000,000 of Preferred Stock, both of which classes of stock were apportioned under a re-organization plan to the holders of the 20 Year 5% Collateral Mortgage Bonds and First Extension Bonds of U. S. Shipbuilding Company. The companies included in the Bethlehem Steel Corporation in 1904 were: Bethlehem Steel Company, capitalization, $15,000,000; Harlan & Hollingsworth, Wilmington, Del., capitalization $1,000,000; Union Iron Works, San Francisco, Calif., capitalization $2,000,000; Samuel L. Moore & Sons Corporation, Elizabethport, N. J., capitalization $300,000; Carteret Improvement Company, Carteret, N. J., capitalization $300,000; Eastern Shipbuilding Company, Groton, Conn., capitalization $300,000; Crescent Shipyard, Elizabethport, N. J., capitalization $300,000; Bath Iron Works, Bath, Me., capitalization $500,000; Hyde Windlass Company, Bath, Me., capitalization $100,000. The two Bath companies were sold in 1905, the Eastern Shipbuilding Company in 1907. The Carteret and Crescent Com-

panies were consolidated with the Moore Corporation.

Having assumed the Presidency of the Bethlehem Steel Corporation, Mr. Schwab closed up his residence on Riverside Drive and moved to Bethlehem. Mr. Forbes quotes Mr. Schwab as saying, "When I took hold of Bethlehem the second time I didn't take one well-known steel man from anywhere. I selected fifteen young men right out of the mill and made them my partners. I believe in profit sharing—I believe it will ultimately settle the labor problem..... One of the fifteen is Eugene G. Grace, President of the Bethlehem Company and the man chiefly responsible for its success."

"I backed Bethlehem with every dollar I had and could borrow. I put my own name to every piece of paper issued. Then, also, I took hold of Gray's invention for making structural steel after every important company in the country had turned it down and, because I was convinced that I was right, I spent $15,000,000 for the proving of that one

BETHLEHEM PLANT OF BETHLEHEM STEEL CORPORATION

invention. It gave us the leadership in the structural steel business in the United States and in the world."

Mr. Schwab's activities at Bethlehem in the years that followed were characterized by the energy and enthusiasm that had made him, at the age of thirty-nine, President of the billion-dollar United States Steel Corporation. He "crossed and re-crossed the Atlantic and the Pacific, booking greater orders than any other man ever aspired to secure; he went straight to Kitchener when the war began and came back with enough business to boom Bethlehem as it had never boomed before."

The extension of the plant at Bethlehem began with the purchase in 1904 of 250 adjacent acres and the erection of new furnaces and rolling mills. In 1905 a total of $2,013,732 was spent on new construction work. These operations were financed by an issue of $12,000,000 five per cent gold bonds. To carry on the extension policy, the Company in 1907 issued notes of $2,500,000. In three years a total expenditure had been

made of $12,960,993. The steel trade felt the effects of the depression of 1907, and Bethlehem issued no new bonds or notes during 1908.

With improved business in 1909, expansion was resumed. Expenditures of $5,000,000 were provided out of an issue of $7,500,000 of six per cent gold notes, the remainder being used to redeem the older issue of $2,500,000.

In 1910 a contract of approximately $10,000,000 was received from the Argentine Republic for armor plate and other naval material. In this year also a contract was made with the Didier-March Company for a supply of coke for twenty years, Bethlehem Steel having the option of buying the plant erected in the Saucon Valley at the end of that time. It turned out that purchase came much sooner.

Net earnings in 1911 were $4,579,565 with a surplus for the year, after all charges, of $2,038,979 which increased the surplus amount to $7,308,667. The 1912 earnings were $5,114,440 and the surplus for that year was $2,063,640.

Mortgage bonds of $15,200,000 were issued during 1912, and short-time obligations amounting to $10,000,000 were retired.

Early in the year 1913 Mr. Schwab acquired a lease of the Tofo Iron Mines in Chile.

In April, 1913, Mr. Grace was elected President of the Bethlehem Steel Company. He had begun as an electric crane-hand, upon graduation from Lehigh University in 1899, serving successively as Superintendent of Yards and Transportation, 1902–05, General Superintendent of the Juragua Iron Company, in Cuba, a subsidiary company, 1905–06, General Superintendent of the Bethlehem Steel Company, 1906–08, General Manager 1908–11 and a member of the Board of Directors from 1906 on, Vice-President and General Manager of the Company and a Director of the Corporation 1911–13. On February 17, 1916, Mr. Grace, then less than forty years of age, was elected President of the Bethlehem Steel Corporation and on October 30, 1917, President also of the Bethlehem Shipbuilding Corporation.

In 1913 Bethlehem bought the Fore River Shipbuilding Company, of Quincy, Mass., and the Titusville Forge Company of Titusville, Pa. Earnings for the year were $8,752,671.

Dividends on the preferred stock were resumed in 1913, at five per cent. The full seven per cent rate was not paid until April 1, 1915. All along Bethlehem Steel had, as far as possible, returned profits for expansion.

Arundel Cotter, in *The Story of Bethlehem Steel*, writes:

> Bethlehem was the first American Company to get a war order. Late in 1914 Charles M. Schwab went over to Europe and brought back with him contracts for about $50,000,000 of guns. Later more orders, some of them larger, were placed with the Company, which up to that time had never done a year's business of as great a gross as one of these contracts, and the eyes of the investing and speculating world began to turn toward Bethlehem common.....In 1915, taking its legitimate place in the van of the war stocks, it advanced by leaps and bounds to $600.00 a share, while conservative investors, who had never seen a non-dividend paying stock sell at such a price—one that seemed to be enormously inflated—held their breaths and awaited the crash they deemed inevitable.

No crash came. For, as Mr. Cotter expressed it,

Even had the war not occurred, it was inevitable that, sooner or later, the stock would have sold at high figures, for it had, at the end of 1913, assets justifying far higher prices than were then offered for it, and it had one asset, intangible but more valuable than all the rest, the leadership of, and the organization created by, Schwab.

Of all the large munitions and large guns manufactured in this country during the war, 65 per cent was manufactured by Bethlehem Steel.

Details as to the Bethlehem production of ordnance material and shipbuilding were presented by President Grace in a letter to Congressman H. J. Steele, read in the House of Representatives on January 14, 1919.

There was supplied by the Bethlehem Steel Co. to the United States Government and its European allies during the world war a total of 3,319 guns, together with their mounts and such accessories, including ammunition wagons, as are appropriate and necessary for their use. The guns in question include guns of all sizes, from the largest guns now in general use in our service—namely, 14-inch—down to the smallest gun used in the field, excepting only rifles. There are 14-inch, 12-inch, 9.2-inch, 6-inch, 5-inch, 4-inch, and 3-inch guns.

As compared with this, we are reliably informed that all other concerns of this country, including Government arsenals, furnished approximately

2,500 gun equipments complete, and the performance of the Bethlehem Steel Co. was approximately 60 per cent of the total of the entire country.

Since the time of our entry into the war, in April 1917, there were shipped in complete units, in calibers up to 9.2 inches, to this and allied countries from Bethlehem 1,350 units, and from every other place in this country, including Government arsenals, 710 units, making a total of 2,060, showing 65 per cent of the entire production as coming from Bethlehem.

In addition to the finished guns, there was supplied by the Bethlehem Steel Co. to the United States Government and its European allies, in the past three years, semifinished guns in the form of forgings upward to 55,000,000 pounds, with an additional 8,500,000 pounds supplied in the form of forgings for naval torpedoes. This does not include forgings for our own finished guns, but in this semifinished-gun total of 55,000,000 pounds it is well to state that this poundage is the equivalent of approximately 10,000 finished guns, so that in all, the Bethlehem Steel Co. has shipped over 13,000 completed or partially completed guns in this world conflict. Of this amount—55,000,000 pounds—35,000,000 pounds have been made since our entry into the war in April 1917, and is approximately 65 per cent of the total furnished by the entire country, including our Government arsenals. It is well to know that approximately 2,000,000 pounds per month have been supplied the French Government, who, in turn, have manufactured finished guns for the United States forces in France.

There has been supplied ammunition for the above-mentioned guns to the number of between

18,000,000 and 19,000,000 complete rounds, with an additional 1,500,000 projectiles. This in itself was approximately 40 per cent of the entire shipments of this country since the world war began in August, 1914.

In addition to the above-mentioned materials, this company has placed in operation three large plants for the manufacture of high explosives and for the filling of projectiles and fuses, and for the assembly of complete ammunition.

There has also been maintained by the Bethlehem Steel Co. throughout the war three proving grounds for the testing of guns, projectiles, powders, and fuses. These proving grounds not only served the United States Government and its allies for testing the materials supplied by the Bethlehem Steel Co., but carried on tests of similar materials for other companies.

There has been fired from the proving grounds of the Bethlehem Steel Co. during the war a total of 390,481 rounds for the purpose of testing war materials being delivered to the United States Government and its allies.

From August 3, 1917, the date upon which the United States Shipping Board commandeered all merchant tonnage, to the 15th instant the Bethlehem Shipbuilding Corporation (Ltd.) delivered 17 tank vessels and 38 cargo vessels, making a total of 55 merchant ships with a dead-weight tonnage of approximately 525,000 tons, representing over 20 per cent of the total steel merchant tonnage delivered during that period.

During the same period there were delivered 25 destroyers for our Navy and 15 submarines, representing over 60 per cent of the total number of destroyers delivered to the Navy during that period and nearly all of the submarine boats.

In addition to this we have, at the present time, nearing completion and in the water, 34 destroyers and 8 submarines, as well as 2 tank vessels, 5 cargo vessels, and 2 tugs.

Congressman Steele, in his address before the House, stated that, "At the outbreak of the war, in 1914, the Bethlehem plant employed about 8,000 persons, and at the time of signing of the armistice, 32,000, and, including subsidiary plants, about 75,000 persons."

Additional expansions by purchase during the war period included the Detrich and Harvey Machine Company, at Baltimore, the Baltimore Sheet & Tin Plate Company, and the Pennsylvania Steel Company. Pennsylvania Steel had "long been one of the most important steel producing organizations in the country, with large plants at Steelton and Lebanon, and the plant of the Maryland Steel Company at Sparrow's Point. The Company also is rich in its ore holding, both in Cuba and at home..... Bethlehem, at one swoop, doubled its capacity for making pig iron and steel, increased the variety of its products, provided itself with a tidewater plant and made

itself the biggest shipbuilding concern in America." Mr. Cotter, from whose book the foregoing statement is quoted, reports that the total amount paid for Pennsylvania Steel was approximately $32,000,000 together with assumption of all obligations of Pennsylvania.

The financial depression which came to the entire country in the wake of the war hit Bethlehem heavily. That the industrial skies are brightening is evident at the time of this writing.

The policy of expansion has been resumed. Bethlehem Steel, in the latter part of 1922, acquired the Lackawanna Steel Company, of Buffalo, N. Y., an addition which made it second only in magnitude to the United States Steel Corporation. Then, in late November, 1922, came the announcement of the purchase of most of the properties of the Midvale Steel and Ordnance Company and its subsidiary, the Cambria Steel Company. President Grace's public statement was as follows:

In payment for the properties to be acquired Bethlehem Steel Corporation, besides providing

for the assumption of the bonds and other indebtedness of the Midvale and Cambria companies (excepting current liabilities appurtenant to the operation of the Nicetown plant), will issue about $97,650,000, par value, of the Bethlehem common stock, of which $95,000,000, par value, will go to the Midvale Company for distribution on dissolution to its stockholders, and the balance to the holders of the stock of Cambria not held by Midvale. As a result of these purchases the stockholders of the Midvale company will receive for each two shares of $50 par value, of the Midvale Company stock, $95, par value, of the Bethlehem common stock, together with a pro rata share of the stock of the new corporation to which the Nicetown plant and the assets appurtenant thereto are to be transferred.

The board of directors of Bethlehem Steel Corporation has authorized these additional acquisitions in pursuance of its policy of building up a complete line of steel products which it has followed ever since Mr. Schwab and his associates became interested in Bethlehem. Through the acquisition of the properties of the Midvale and Cambria companies Bethlehem will acquire plants at Coatesville and Johnstown, Pa., and Wilmington, Del., and important developed iron ore properties in Michigan and Minnesota, as well as developed coal properties in Pennsylvania. The ability to distribute and mix the Midvale coal and ores with Bethlehem's present coal and ore supplies will be of much advantage to both sets of properties in that operating costs can be reduced.

The acquisition of the Midvale and Cambria properties will give to Bethlehem important lines of steel products which it does not now manufacture, such as wire rods, wire and wire products,

steel freight and mine cars, steel wheels, boiler tubes, agricultural implement parts, etc.; in fact, it will place Bethlehem in position to produce all the so-called commercial steel products, with the exception of pipe and seamless tubes. For these Bethlehem is planning to build plants at one of its existing properties.

Bethlehem's present annual ingot capacity of 4,890,000 tons will be increased to 7,600,000 tons by the Midvale-Cambria purchase.

The combined investment in property and plant, less depreciation and depletion, will be about $465,500,000 and the aggregate net quick assets will be about $133,700,000.

Thus it is evident that Bethlehem's future has a promise of things even greater than the past achievements which the world has termed amazing.

CHAPTER VIII

MUSIC IN BETHLEHEM

Music festivals there are aplenty throughout the country every spring and summer, but what is heard in them is equalled or surpassed in the metropolis. Bethlehem alone offers what cannot be- or, at any rate, is not- duplicated elsewhere.

Henry T. Finck, in New York *Evening Post.*

The Bethlehem Festival occupies a most important place in the musical activities of the United States.

William J. Henderson, in New York *Sun.*

The Bach Festivals at Bethlehem are a national institution.

Pitts Sanborn, in New York *Globe.*

In the eighteenth century the highest musical activity in the country existed in Bethlehem.

Philip H. Goepp, in *Annals of Music in Philadelphia.*

A UNIQUE page in American musical history is furnished in annals that begin with the first singing-hour of the Moravian settlers in 1742 and come down to the Bach Festivals of today. In point of time and in measure of achievement, Bethlehem has had a remarkable record in music.

It was a portent that the very name of the community should be due to music. As has already been related, the singing of a hymn at the Christmas Eve Vigils of 1741 suggested the name Bethlehem.

The early Puritans of New England restricted music to psalmody, abhorring instruments of accompaniment. Different was the attitude of the Moravians of Pennsylvania. In the liturgy of the Unitas Fratrum music had an important place. There had always been insistence upon high standards in the Collegium Musicum, or music guild of the Brethren in the Old World. The Brethren in the New World continued these musical traditions alike in religious service and in artistic performance.

It is interesting to trace in the "Church Memorials" and the "Bethlehem Diary" of the earliest years evidences of the steady use of the musical instruments that had been brought over by members of the First Sea Congregation in 1742. In 1746 the first spinet, which had been sent to the congregation from London two years before, was replaced by a

small organ and in 1751 by a large organ. One of the early organs, of the upright variety called "Positiv," is kept in the museum of the Young Men's Missionary Society at Bethlehem and still emits musical sounds.

The first complete quartet of trombones in America was brought to Bethlehem from Europe in 1754. They were thereafter used at the sunrise Easter service in the cemetery, a service first held in April, 1754. In all the years since, in the sadness of death and the joy of festal days, the trombone choir has had a peculiar place in Moravian life. The present choir's chorale announcements, an integral part of each Bach Festival, connect in a beautiful way the ancient musical life of the community with that of today.

Violins, flutes, French horns and other instruments were used to accompany the singing of hymns and anthems at Bethlehem. Before the year 1760 entire services were conducted to music composed by the settlers themselves. Some of these original compositions still

extant are simple and crude; others show creditable knowledge of musical form.

Benjamin Franklin in his *Autobiography* and also in a letter to his wife, commented on the "very fine music" he heard in the Bethlehem church during a visit in 1756. The orchestral players he praised were members of the Collegium Musicum of the congregation which was organized in December 1744.

Players and singers were first drilled by the Reverend J. C. Pyrlaeus and later by J. E. Westmann, "who devoted one hour each evening to the task."

This early orchestra, besides its churchly participation, regularly occupied itself with secular compositions. Music as a recreation and an art held the cordial sanction of the church. Bishops and others of the clergy had desks with the laymen in the concert room. It is recorded that some of the Brethren on their way to the harvest fields were wont, along with their sickles and scythes, to carry flutes, French horns and cymbals. To the early Moravians music was a

heritage and a bond and their love for it was intensified by the loneliness of the forest-girt settlement that made practice of this art a solace and a recreation.

And so it happened that, in an era when musical performance in New York, Philadelphia, Boston and Charleston was sporadic and mediocre, Bethlehem had sustained musical enthusiasm and artistic standards of production. The facts that follow are abundant support of Philip H. Goepp's declaration that, in the latter part of the eighteenth century, Bethlehem had "the highest musical activity in the country."

The symphony orchestra of the Brethren at Bethlehem numbered fourteen players upon the organization of the Musicum Collegium in 1744 and later ranged from fifteen to twenty. All of the instruments used in European orchestras of the period were included. Some of the scores of this organization are preserved in the music archives of the Moravian Church. Thumbed and fingered from use, these yellow manuscripts (most of them neatly inked copies

from a single printed score) speak their silent message of a people and a day in which musical art was as constant a part of life as work and prayer. Orchestral music was rendered at every important church service. Of formal instrumental and vocal concerts there were fifteen to twenty in the earlier years and this record was exceeded in the period from 1807 to 1819, when a total of 141 concerts were given. The largest number was thirty-six in 1809, with ten as the smallest in 1816.

The Moravians at Bethlehem enjoyed what were unquestionably the first productions on this continent of the works of Mozart, played by this orchestra a few years after their composition. Chamber music and symphonies of Mozart were performed in the Brethren's House between 1780 and 1790. The music archives of the church at Bethlehem contain manuscript copies of six of such trios for strings and three symphonies, all dated prior to 1785.

The leader of the orchestra was the Reverend Immanuel Nitschmann, who

was a violinist of excellence among players whose technical standards are reported to have been high. It was the Reverend Mr. Nitschmann who brought from Europe the earliest copies of Haydn's quartets and symphonies. Some of these quartets were played in Bethlehem as early as 1795. The Brethren are reputed to have been in indirect touch with Haydn himself through John Antes, a local wheelwright who is said to have played under the great composer in Vienna.

Louis C. Elson, in his *History of American Music*, cites the Bethlehem rendition of Haydn's "Creation" and the earlier New York presentations of Handel's "Messiah" as "possibly the earliest oratorio performances on American soil." The 1811 production in Bethlehem of the "Creation" has been established as the first complete production. Selections from the oratorio were included in a miscellaneous concert in Philadelphia in 1810, and complete productions were given in Boston in 1815 at the so-called "Peace Jubilee" and in Philadelphia by the Musical Fund Society in 1822.

No earlier performances of Haydn's "Seasons" are recorded, as far as the present writer can ascertain, than those by the Bethlehem Philharmonic Society of "Spring" and "Summer" in 1834 and "Winter" and "Autumn" in 1835. Other premier Bethlehem productions of the earlier days were those by the Philharmonic Society of Dr. Loewe's oratorio, the "Seven Sleepers" in 1833, and of Neukomm's oratorio, "David" in 1834.

The persistence of musical tastes and talents among the Moravians was due to both contact and formal training. Children heard good music constantly. Instruction in music was given free to the girls of the community at the Boarding-School (now the Moravian Seminary and College for Women) and the Sister's House and to the boys at the Single Brethren's House. When the boys' school was transferred to Nazareth Hall, at Nazareth, in June 1759, an orchestra of boys played at the head of the procession under John Andrew Albrecht, the principal teacher of music. In a letter copied in Noah Webster's *American*

Magazine in 1787 (to be found in the Yale University library) a New England student at the Boarding School wrote:

> There are about thirty little girls of my age. Here I am taught music both vocal and instrumental. I play the guitar twice a day; am taught the spinet and forte-piano, and sometimes I play the organ.

A list of famous persons who heard music at Bethlehem in Colonial and Revolutionary days would include General Washington, who was serenaded by the trombone choir in 1782; Martha Washington who attended an evening service in 1779; Marquis de Chastellux who traveled in America with Rochambeau in 1780–82; Benjamin Franklin, whose praise of the Brethren's orchestra has been quoted; Marquis de Lafayette, who was nursed by the Moravians after being wounded at the battle of Brandywine; Count Pulaski, about whom Longfellow wrote his beautiful, though inaccurate poem, and other celebrities named elsewhere in this volume.

The Collegium Musicum was reorganized in 1820 as the Philharmonic Society. This joint body of singers and players

"bound themselves to pay twenty-five cents entrance fee, a yearly contribution of fifty cents and a fine of twelve and a half cents for non-attendance." Orchestral rehearsals were held in the present Moravian Preparatory School building; concerts took place in the old Chapel.

The Philharmonic Society endured for nearly seventy years, all through the Mexican War and Civil War periods. The line of conductors included Bishop Hueffel, who "was a very superior performer" upon the violoncello and the piano; C. F. Beckel, under whom the membership rose to 125; W. T. Roepper, later Professor of Mineralogy and Geology at Lehigh University; T. Windelkilde, a violinist; and Prof. W. K. Graber, for many years organist of the Catholic Church in Bethlehem and a member of the Moravian Seminary faculty.

In the early 'eighties, the chorus of the Philharmonic Society dwindled away. To fill this gap in the town's musical activities, Dr. J. Fred Wolle, then a young man of nineteen, formed the

Bethlehem Choral Union in 1882. This organization was the forerunner of the present Bach Choir. With it the Bach movement really began. During the ten years of its existence the Choral Union gave twenty-one concerts devoted to the music of Handel, Haydn, Mendelssohn and, finally, Bach.

Dr. Wolle had returned from study in Germany fired with enthusiasm for this "the master of masters" and the work of Bach thenceforth became his musical gospel. His zeal permeated the 115 singers of the Choral Union so that they followed him in his enterprise of rendering the "St. John Passion" for the first time in this country. It was sung on June 5, 1888.

His singers did not follow him in his project of producing the enormously difficult "Mass in B Minor." For details as to how this musical mountain was finally scaled and the "Mass" was given its premier complete rendition in America on March 27, 1900, the interested reader is referred to the historical volume *The Bethlehem Bach Choir*, where

also a full account is given of Dr. Wolle's career and methods of instructing and conducting.

Suffice it here to say that, upon the immediate initiative of the late Ruth Porter Doster, herself an accomplished musician, the Bach Choir was organized in 1898 and a body of devoted singers stood available for Dr. Wolle's direction.

The first production of the Bach Choir, March, 1900, was so successful that a more ambitious festival was planned for 1901. Of this second festival of May 23, 1901, H. E. Krehbiel wrote in the *New York Tribune:* "Mr. Wolle's singers accomplished miracles today;" and W. J. Henderson reported in the *New York Times:* "It was a performance in which the sublimity of the music was perfectly disclosed. It is impossible to say more than that."

Six festivals were held in the Moravian Church in the years 1900, 1901, 1903, and 1905. Then Dr. Wolle was called to the chair of music in the University of California, and there served for six years.

The reorganization of the Bach Choir in Bethlehem was due to Mr. and Mrs. Albert N. Cleaver who in the fall of 1911 led a group of citizens in rallying about Dr. Wolle upon his return to the East.

During this interval Charles M. Schwab had wrought at Bethlehem that miracle of industrial development which surprised the world. A master of steel and of men, Mr. Schwab was likewise a music lover in every fibre of his being. He gave the Bach Choir his vigorous support morally and financially. This financial support was wisely generous. It consists in bearing one-half of the inevitable deficit of the annual festivals. As an incitement to interest and a reward as well, Mr. Schwab has paid all expenses of four trips of the Choir to New York City in 1917, 1918, 1920 and 1921, when the choristers sang under Dr. Wolle before large audiences. Invited by Edward W. Bok, the Choir gave programs in Philadelphia, in November, 1921 and 1922. Upon the resignation of Dr. H. S. Drinker as President of Lehigh University and of the Bach Choir, Mr.

Schwab accepted election as President of the Choir.

On May 26 and 27, 1922, the Bach Choir gave the seventeenth Bach Festival. Of these eleven have taken place at Lehigh University, which donates as the festival home the noble Packer Memorial Church and a campus background of rich beauty. With similar public spirit the Moravian Seminary and College for Women supplies as the fall and winter rehearsal home of the Choir its historic chapel.

The Bach Festival has made Bethlehem a musical shrine to which each May there come devoted pilgrims from all parts of the United States, and Europe as well. Practically every important critic, and most important choral conductors of the country have been numbered in the audiences. The Choir has won encomiums as "the best choir in the United States," the festivals as "the most important sequence of musical performances in the country," and Dr. Wolle as "the foremost exponent of Bach now living."

There are several organizations of the recent past and of the present whose sincerity of purpose and devotion to genuine standards insure them a place in Bethlehem's musical history. Such was the Oratorio Society of the Bethlehem which flourished from 1907 to 1911, the period in which Dr. Wolle was in California. The leader of this Society, T. Edgar Shields, organist of the Pro-Cathedral of the Church of the Nativity, of Lehigh University, and of the Bach Choir, is a tower of strength in the musical life of the city.

A similar organization was the former Bethlehem Choral Society, started as a church chorus in 1898 by David G. Samuels and continuing to 1907. Mr. Samuels is organist of Christ Reformed Church and head of the Bethlehem School of Music.

From 1905 up to the World War there was an orchestra of amateurs of Bethlehem, Allentown and Easton named the Lehigh Valley Symphony Orchestra, which for thirteen seasons gave programs worthy of the best Bethlehem traditions.

Dr. Albert G. Rau, Dean of the Moravian College, was president and A. M. Weingartner was conductor of the orchestra. The guarantors to whom in the later years Bethlehem owed the appearance as soloists of some of the world's greatest artists, were Mr. Schwab and Warren A. Wilbur.

Band music in Bethlehem extends back to 1809, when David Moritz Michael organized a military band for the annual Whit-Monday boat ride on the Lehigh River, and the Columbian Band was also formed. There was a Bethlehem Brass Band from 1839 to 1843 and a similar organization, the Bethlehem Cornet Band (Beckel's Band) dating from 1861. The latter was followed by the Fairview Band, led by Edward Groman.

One of the great bands of the country in recent years has been the Bethlehem Steel Company Band, made up of players who are employees in the steel works. There are about one hundred members under Mr. Weingartner, director, all of them equipped by Mr. Schwab with the finest instruments obtainable. The

Bethlehem Steel Company Band has had numerous concert trips to Pennsylvania cities and for some years gave a concert in Central Park, New York, in August.

The local concerts of the Band have now been supplemented by programs of a similar organization of steel works employees, the Bethlehem Steel Male Chorus. This singing society of men is under the leadership of John Watkins.

The Slovacs of the South Side, employees at the steel works, have singing societies and orchestras of merit.

CHAPTER IX

BETHLEHEM'S EDUCATIONAL INSTITUTIONS

From the early years of the settlement at Bethlehem the Moravian Brethren put into practice the dictum of the great Moravian educator, Comenius: "Everyone ought to receive a universal education, and this at school." Crowded though the Community House was, they made place in it for a school and they followed Comenius also in his declaration that women "are endowed with equal sharpness of mind and capacity for knowledge" by providing education for girls.

It was the plan of Count Zinzendorf, who was so prominent a factor in the organization of the community, to have Bethlehem a school center and headquarters for missionary work among the children of Pennsylvania. The instruction of the girls of the Community House was in charge of several young women,

including Zinzendorf's daughter, the Countess Benigna, then less than seventeen years old, who later served at various epochs in the organization and re-organization of the boarding-school for girls. The boys were taught by George Neisser, "the first school-master, diarist, and scrivener, post-master and law-expounder of the settlement, a musician of ability, an enthusiastic specialist in Moravian history and biography."

To the appeal of the Brethren to the settlers in the townships to send their children to the Bethlehem school there was, at first, no great response. Local Moravian schools were begun at various places and these early years were marked by shifting back and forth of pupils and teachers between Germantown, Bethlehem and Nazareth. Nazareth Hall ultimately became the boarding school for boys and Bethlehem became the permanent site of the boarding school for girls.

A Bethlehem record of the fall of 1756, during the Indian troubles, has a two-fold significance: it shows a school attendance that was large for a frontier town

and it shows a curriculum probably not equalled for the period outside of New England. On November 1, 1756, a school examination was held in the present "Old Chapel" at which 199 pupils were assembled. "They were examined in spelling and reading, both English and German, and in arithmetic. Specimens of penmanship were on exhibition, as well as of spinning, knitting and sewing by the girls, while vocal and instrumental music was furnished by the classes under John Andrew Albrecht."

For wayward boys a sort of reform school was for a time conducted on the south side of the river.

MORAVIAN SEMINARY AND COLLEGE FOR WOMEN

The history of the present Moravian Seminary and College for Women, which was the first boarding school for girls in America, dates back to the school established in Germantown on May 2, 1742, by the Countess Benigna, and transferred to Bethlehem June 25, 1743. The Countess, returning to Bethlehem as the wife of Bishop DeWatteville, helped in

the definite establishment of the school at Bethlehem on January 6, 1749, and she had her gentle, skilled hand also in the reconstruction of the school in 1785, at the close of the Revolutionary War.

In response to the urging of generals and statesmen and professional men who had visited Bethlehem during the Revolution the Moravian Synod decided to open the school for girls of all denominations. General Washington entered his niece, Eleanor Lee. "Today, the late Gen. Greene's lady brought her two daughters to our school," reads the Journal of November 4, 1788. Among other early pupils were Cornelia Livingston, daughter of Chancellor Livingston, who became the wife of Robert Fulton, and Anna Allen, niece of Ethan Allen. In the student body of the period after 1785 were represented nearly all of the old Dutch families of New York, the Quaker and German families of Pennsylvania, the English and French families of Virginia and the South: Protestant and Catholic, Gentile and Jew.

A picture of the work and the life of

CAMPUS OF LEHIGH UNIVERSITY

LIBRARY LEHIGH UNIVERSITY

MORAVIAN SEMINARY AND COLLEGE FOR WOMEN

LIBERTY HIGH SCHOOL

MORAVIAN COLLEGE AND THEOLOGICAL SEMINARY

the school is furnished in records that have been preserved. In the rules and regulations issued by the principal in October, 1788, the routine of the day and week were outlined. The rising-bell rang at five-thirty, the breakfast bell at six o'clock.

Classes were held from eight to a quarter of twelve, with a half-hour chapel service. "The time after dinner till one o'clock is allotted you for amusement and recreation."

Recitations continued from one to four. The subjects taught were reading, writing, grammar, arithmetic, geography, history, astronomy, German, French, sewing and music, both vocal and on the spinet.

After four o'clock came walks about the village or in the country, with longer walks and an occasional sail on the river on Wednesday afternoons, which were free for recreation. The evenings were devoted to studying, reading and discussion in the room companies, which were formed upon a family-group basis, headed by the tutoresses.

What the girls did and thought about and talked about is revealed in the Journal of Daily Events, written by the younger pupils during 1788 and 1789. Here are typical entries:

Oct. 22, 1788.—At eight A.M., Mr. Hübener kept our arithmetical school. At nine we had English grammar, in which he assisted us. At eleven, we attended English children's meeting. At one P.M., there was Tambour and music, and at three, we went to walk. At half-past seven, there was the evening meeting.

Nov. 21.—In the evening Susan Bage sat spinning and, growing sleepy, her flax caught fire.

Feb. 1, (1789).—As the weather was severely cold, we could not take a walk. A play called "Virtue" was performed at night, which some of the misses had composed.

Saturday, June 6.—

I've to-day not much inclination for
rhyme
As mending and darning take up all
my time.

Oct. 10.—Today we were examined in our several studies. At eight A.M., the misses, with their tutoresses, assembled in the hall. The former were seated in the form of a half-moon and were mostly dressed in white. We opened with a dialogue, those engaged standing in a ring before the others. We then read English and were examined in ciphering, and the first class in book-keeping. At one P.M., we read German.

During the love-feast, at two o'clock, some of the misses entertained us with the guitar and singing. Our writing-books, and also drawings and paintings, were shown to the guests.

The school of the early years was quartered in what is now known as the Bell House. In 1815 the hospital building of the Revolution, Colonial Hall, was acquired, together with about six acres of ground. Passing decades saw the addition of new buildings, Main Hall, West Hall, the Chapel building, South Hall, the Gymnasium, and East Hall. There have been twenty-one principals of the Moravian Seminary and upwards of 9,000 students. The College for Women was added during the administration of President John H. Clewell, 1909–1922.

THE MORAVIAN PREPARATORY SCHOOL

"The boys' school of Bethlehem," Bishop Levering has written, "from the Revolutionary period up to 1823, had an irregular and at intervals obscure and unsatisfactory character." Nevertheless the school for boys was very decidedly better than the schools of neighboring

places, excepting Nazareth, where Nazareth Hall flourished. The boys' school had quarters successively in the Community House, a store-house on Main Street, the Brethren's House and, in 1823, the building on Cedar Street of the Parochial School, now the Moravian Preparatory School. For boys who worked at trades or ordinary labor, an evening school was conducted.

PUBLIC SCHOOLS AND PRIVATE SCHOOLS

In his annual message of 1831 to the Legislature of Pennsylvania, Governor George Wolf, a native of Northampton County, advocated a system of free, common schools supported by taxation. The Legislature established such a system in 1834. An act creating the Bethlehem School District and authorizing the levying and collection of school taxes and the election of school directors, was approved in 1836.

The total paid for salaries in the first year, including $150 appropriated to the Moravian Seminary which received advanced girls, was $750. The only other expense was about $4.50 for fuel.

The first State appropriations were $45.59 in 1836 and $129.48 in 1837. From the county the district received $136.77. These amounts with the first year's district tax, $469.70, and other receipts, $10.34, made a total income of $792.15.

Events of the intervening years are given briefly in chronological order:

In 1844, when the Commonwealth ceased to contribute to church or private schools, the Moravian parochial school was again resumed. The public schools continued with small numbers and meager facilities until the erection of a public school building at Wall and School Streets, on the site of the present Neisser School.

In 1837 Blick's Academy, a private school for older boys, was started in the community barn on Main Street. Fourteen years later the school was sold to Benjamin Van Kirk who moved it to a new building on Church Street, where it continued as Nisky Hill Seminary up to 1857. In this year the Schwartz Academy was opened on High Street. It was maintained up to 1889.

In 1865 the manor house and grounds of Augustus Fiot on Fountain Hill were purchased for use as a church school for girls. For more than fifty years Bishopthorpe Manor has been conducted as a seminary for girls under the care of the Episcopal Church. Hundreds of students representing all parts of the country have attended it.

Two school houses were erected on the South Side before incorporation as a borough. Both were soon filled beyond capacity, and three new buildings, including the Excelsior building, were added up to 1879.

In 1876 the Franklin building was constructed in old Bethlehem. The school house on the West Side was replaced by a larger structure.

Between 1880 and 1900 ten school buildings were erected in South Bethlehem, three in old Bethlehem and one on the West Side.

Following the consolidation of South Bethlehem and Bethlehem in 1918, the School Board launched upon an energetic constructive program to meet the de-

mands of a city which had grown tremendously, owing to the war and to annexation. The annexed North Bethlehem area draws pupils from an area equal to the combined area of Bethlehem and South Bethlehem before consolidation, and the Saucon and Northampton districts (Northampton Heights was annexed in 1919) added a like area With the new buildings there are now twenty-four in the city to accommodate between 8,000 and 9,000 pupils, as reported by Superintendent James N. Muir. The city now possesses in the $2,000,000 Liberty High School one of the finest buildings in the United States. The tax duplicate for schools for 1922–23 amounts to a little more than $779,000.

Besides the public school pupils there are more than 2,500 children in the various parochial and private schools of the city. These schools include the Moravian Preparatory School, which traces back a century and three-quarters to the early parochial educational system; Bishopthorpe School, established on Fountain Hill in 1868, the only boarding

school for girls in Pennsylvania under the auspices of the Episcopal Church; the Bethlehem Preparatory School, founded on the South Side in 1877 as the Ulrich Preparatory School and continuing on New Street, Bethlehem, until it was transferred by Howard A. Foering, teacher and headmaster for many years, to its present location on the West Side, where John Mitchell Tuggey is headmaster; two Roman Catholic parochial schools, erected before 1895; a Slavish Roman Catholic School; a Windish Lutheran School. To this list may be added the Bethlehem Business College, under W. D. Magee, which was begun in 1892 as the South Bethlehem Business College; the Bethlehem Conservatory of Music, and the West Side School of Music.

According to the scope of this chapter the reports of Bethlehem's two higher institutions of learning for men must needs be brief.

MORAVIAN COLLEGE AND THEOLOGICAL SEMINARY

At the centennial celebration in October, 1907, the Reverend W. N.

Schwarze, Resident Professor, delivered an historical sketch of the Moravian College and Theological Seminary, from which the following extracts are taken:

When difficulty of communication and risk of travel incident to the Napoleonic Wars rendered the importation of ministers no longer feasible, the establishment of a divinity school in America became desirable, especially as young men born in America were desirous of entering the Moravian ministry

* * * * * * * * * *

A memorial brought the subject before the Conference of Moravian ministers, convened at Bethlehem in the year 1802, its thirty-six members representing work of the Church in five states. The project met with favor. Execution of the plan was, however, deferred until, in August of 1807, a letter heartily favoring the undertaking was received from the Unity's Elders Conference, the then governing board of the entire Moravian Church, and the arrival soon thereafter of Charles von Forestier and John Renatus Verbeck, commissioned by the ruling board to make an official visitation. Under their direction a general scheme and curriculum was elaborated. The first professors appointed were Ernst Lewis Hazelius and John Christian Bechler, graduates of the Theological Seminary of the Moravian Church in Germany, the most gifted and best trained men available. These men with three students, William Henry Van Vleck, Samuel Reinke and Peter Wolle, all of whom afterwards became honored Bishops in the Moravian Church, began

their work on October 2, 1807, in one of the buildings of the school for boys at Nazareth.

* * * * * * * * * * *

A second class was formed in 1810. There being no candidates for the ministry in the following years, the institution was temporarily closed until 1820, when it was reopened. Since that date to the present time there has been a regular succession of classes. * * *

Prior to 1858, the Moravian College did not exist as such, except as a classical department preparatory to the study of theology, begun in 1823. In 1858, by determination of Provincial Synod, the work of this preparatory department was expanded into that of a full collegiate course and the institution came to be known as the Moravian College and Theological Seminary. Under this title it was incorporated on April 3, 1863, by an act of the Legislature of Pennsylvania, approved by Governor A. G. Curtin.

* * * * * * * * * * *

For fifty years the institution led a somewhat migratory existence. Its first home was in Nazareth Hall. In 1830 it was moved out of the Hall into a little building in the yard to the west, known as the "Cottage."

In 1838 it was transferred to Bethlehem, finding its abode on the north side of Broad Street, a little to the west of New Street. Here it remained until 1851, when it was moved back to Nazareth, its principal home there being the historic Whitefield House.

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For the brief interval of a little more than one year, 1855–56, the theological class attended

lectures in Philadelphia. As the institution grew to be of more and more importance and had already acquired the nucleus of an endowment fund, it naturally became the concern of the authorities to provide a permanent habitation.

In 1858, by order of the Synod, the College and Seminary was finally transferred to Bethlehem and located in a remodelled building on the south side of Church Street, a little to the east of New Street, theretofore known as Nisky Hill Seminary. When in course of time the institution outgrew the arrangements of this home, the erection of the stately group of buildings on College Heights, North Bethlehem, was begun in 1892.

The present buildings are Comenius Hall, the Helen Stadiger Borhek Memorial Chapel, the Harvey Memorial Library, the Gymnasium, the Refectory, the Resident Professor's House, and the new Memorial Science Hall.

Professor Schwarze cited as outstanding among the institution's leaders the first head professor, Ernst Lewis Hazelius, (1807), descendant of a long line of Lutheran ministers; the Reverend L. F. Kampman, the first head to be designated President (1864); the author and theologian, the Right Reverend Edmund De Schweinitz, S. T. D., who served from 1847 to 1885, the last eighteen

years as President; the Reverend Augustus Schultze, D. D., classical scholar, who was a professor from 1870 to 1885 and President from 1885 to 1918. The present President is Bishop J. Taylor Hamilton, D. D., and the Dean of the College is Albert G. Rau, Ph. D.

In a recent address Dean Rau said that "There have been turned out of this institution, in the last fifty years, eleven college presidents, out of a total attendance each year of eighty or less." He gave a list of some of the eminent alumni of the College other than clergymen: "Dr. Emil de Schweinitz, late Dean of George Washington University; Dr. George E. de Schweinitz, the noted oculist; the Hon. James M. Beck, the Solicitor General of the United States; Dr. William Hamilton, of the Federal Education Department, in charge of education of native peoples of Alaska; Dr. William J. Holland, late of the University of Pittsburg, now of the Carnegie Museum; Dr. William F. Bade, President pro tem of the Divinity School of the University of California."

LEHIGH UNIVERSITY

Lehigh University was founded shortly after the close of the Civil War, along with the Massachusetts Institute of Technology (1865) and Cornell University (1868),—all three institutions designed particularly to supply men technically trained to replace the waste of war and to carry on the material conquest of the continent. The development of Lehigh, which was chartered February 9, 1866, and formally opened September 1, 1866, resulted from the movement inaugurated in 1865 by Asa Packer, of Mauch Chunk, pioneer of canal transportation of coal, and builder of the Lehigh Valley Railroad. Judge Packer's initial donation to the university included $500,000 and a tract of land, to which he added largely during his life-time and by his will. Due to the continued interest of trustees, alumni and friends, the equipment and resources of Lehigh have steadily increased.

"It is intended for the benefit of the whole country," was the declaration in the first *Register*. From its early years

to the present, the University fulfilled this aim: Lehigh has always been more than local in enrollment, appeal and influence.

The first President of the University was Dr. Henry Coppée, who served as an officer in the Mexican War and who had experience as an educator at West Point and at the University of Pennsylvania. During the first administration the original tuition fees were discontinued. In 1891 the Board of Trustees were compelled to resume tuition charges. Dr. Coppée resigned the Presidency in 1875, retaining the chair of the English Language and Literature.

Dr. J. M. Leavitt was President from 1876 to 1880. The Lucy Packer Linderman Library was built during his administration.

The third President of Lehigh, Dr. Robert A. Lamberton, served from 1880 to 1893. These years were marked by an enlargement of the School of Technology (now the College of Engineering) and the erection of a gymnasium, the chemical and metallurgical laboratory

and Packer Memorial Church. For eighteen months following the death of Dr. Lamberton in 1893, the duties of President were carried by the Senior Professor and first President of Lehigh, Dr. Coppée. Upon Dr. Coppée's death in March, 1895, Dr. W. H. Chandler, as Senior Professor, was Acting President until the inauguration in June, 1895, of Dr. Thomas Messinger Drown.

During Dr. Drown's administration of ten years, the University steadily advanced in reputation in the world of engineering. Williams Hall, named in honor of Professor E. H. Williams, Jr., '75, long a citizen of Bethlehem, was erected in 1902.

It was during the days of Lehigh's financial stress, in the 'nineties, that the alumni came forward with substantial aid and began the era of direct alumni participation in University affairs. This participation resulted in the election to the Presidency in 1905 of Henry Sturgis Drinker, a graduate of the School of Mines of the class of 1871.

The first concern of Dr. Drinker was for better facilities for college life. His administration witnessed the promotion of the physical welfare and comfort of the student body in the erection of Taylor Hall, the large dormitory (1907), later supplemented by a smaller dormitory, Price Hall; the Commons, the student dining hall (1907); Drown Memorial Hall, the social home of the student body (1907); Taylor Gymnasium and Field House (1913); gifts of Charles L. Taylor, '76, a Trustee for many years; Taylor Field (1914), a concrete stadium and an additional playing field, toward which alumni and friends of the University made donations.

During President Drinker's administration the educational equipment was expanded by the Fritz Engineering Laboratory (1910), given and endowed by John Fritz, the iron master, a Trustee of Lehigh; the Eckley B. Coxe Mining Laboratory (1910); the remodeling of Coppée Hall (1913) for the College of Arts and Science and the College of Business Administration; a $75,000 ex-

tension in 1919–20 to the Chemical Laboratory.

The University, through Dr. Drinker, participated in various activities of national scope, among them the conservation of natural resources, particularly forestry, and the promotion of the War Department's military instruction camps for students.

During the World War, the Fritz Engineering Laboratory and the Chemical Laboratory were utilized by the Government, and members of the teaching staff engaged in war organization work and in service in the Army and Navy. Instruction was given at Lehigh in 1918 to vocational soldiers of the Army, and later a unit of the Student Army Training Corps was maintained.

The service of Lehigh men in the war will be commemorated in the Lehigh Alumni Memorial Hall, a building donated by the alumni to the University and now in process of erection.

From the retirement of Dr. Drinker in June, 1920, up to September, 1922, the

Acting President of the University was Dr. Natt M. Emery, Vice-President.

The new President is Dr. Charles Russ Richards, formerly Dean of the College of Engineering of the University of Illinois, and an engineer of note. He was inaugurated on Founder's Day, October 14, 1922.

CHAPTER X

BETHLEHEM TO-DAY

James Bryce declared, in *The American Commonwealth*, that "It is the absence in nearly all American cities of anything that speaks of the past that makes their external aspect so unsuggestive. In pacing their busy streets and admiring their handsome city halls and churches, one's heart sinks at the feeling that nothing historically interesting ever has happened here, perhaps ever will happen."

Of Bethlehem's rich historical heritage the preceding chapters have given written evidence. Ocular evidence of it is happily also available, so that the visitor to this city has no such sinking of heart as Ambassador Bryce referred to. Within two minutes' stroll from the new Hotel Bethlehem (itself the site of the first house of the community) are Colonial Hall—the Continental Army Hospital; the stately Moravian Church, with its belfry from which the trombone choir

plays; the Moravian Seminary buildings and grounds, of post-Revolutionary fame; the Community House; the Bell House, with its grassy quadrangle; the Old Chapel; the Sisters' House; and other structures of native stone: architecturally charming specimens of Colonial and Revolutionary Bethlehem,—all of them not simply relics, but in constant use today.*

A MODERN AMERICAN CITY

While the historical aroma lingers, the city is a modern American city, industrially and in business and residential aspects.

Bethlehem, with its great steel plant

* The picturesque aspect of industrial Bethlehem was pointed out by Joseph Pennell, the artist, when he asked a Bethlehem audience whether they had observed the beauty of the steel works, especially from the canal bank opposite, in the evening or morning light. Edward Hungerford, referring to "the epic of Bethlehem" in *Harper's Monthly Magazine*, wrote of the city as "one of the very greatest workshops of America. Upon the one bank of the Lehigh still stands the Moravian community, the stately and dominating church from whose high belfry the trumpeters still greet each Easter morn. Around it still are gathered the seminary and the community houses; the clergy and the sisters' house still are in active service. Behind it, in the shadows of rustling pines, generations after generations of Moravians sleep below their flat-stones, while for miles along the opposite bank modern industry ranges itself—a huge steel works—roofs, furnaces, chimneys, sidings, waste-heaps, huge, strident, overpowering—a very fountain-head of tremendous energy."

and its increasingly diversified industries, has an economic foundation that is exceptional.

Bethlehem has paved streets, boulevard lighting, enterprising stores, modern banks and office buildings, fine churches and school buildings, tree-shaded avenues, attractive suburbs and pleasant homes. Better than general statements are figures and condensed facts. The writer is indebted to A. H. Buck, Executive Secretary of the Bethlehem Chamber of Commerce, for the following statistics:

FACTS ABOUT BETHLEHEM

LOCATION: In the heart of the Lehigh Valley of Eastern Pennsylvania, 86 miles from New York, 52.6 miles from Philadelphia, 20 miles from great stone quarries, 30 miles from the slate districts, 40 miles from the anthracite coal fields.

TRANSPORTATION: Lehigh Valley Railroad, Central Railroad of New Jersey, Philadelphia & Reading Railway, Lehigh & New England Railroad, Philadelphia, Bethlehem & New England Railroad, Lehigh Valley Transit Company, Lehigh Canal.

POPULATION: 60,000. Employees in Bethlehem industries 22,000. A population of 250,000 within a radius of 25 miles.

INDUSTRIES: Bethlehem Steel Company, Bethlehem Foundry & Machine Company, Bethlehem Fabricators, Bethlehem Construction Company,

Bethlehem Spark Plug Corporation, Carey Printing Company, Davies-Strauss-Stauffer Company, Kurtz Brothers, Lattig-Shimer Company, Pettinos Brothers, Roller-Smith Company, Traveler Tire Company, Weston-Dodson Company, Inc.; also thirteen silk mills, five cigar factories, two flour mills, a barrel works, a paint works, a paper-box factory, a waist factory, a toy cannon factory, and numerous other industries, totalling one hundred.

PRODUCTION ANNUALLY (1920): Value of Bethlehem products, $98,494,400. Iron and steel bars 352,500 tons; ingots 275,700 tons; pig iron 745,700 tons; iron and steel plates 19,300 tons; by-products, coke 722,000 tons; fabricated steel 45,000 tons; stone 208,800 tons; furnaces and chemical apparatus 6,000 tons; graphite, etc., 3,800; mineral colors 4,500 tons; paper boxes 750,000; toys 52,900; cigars 76,969,200; waists 180,000; pairs of stockings 2,580,000; flour 63,351 barrels; ice cream 322,500 gallons; broad silk 2,636,472 yards; ribbon 32,363,600 yards; silk thrown 779,634 pounds; spark plugs 6,000,000; "a school desk every minute;" another factory with an annual output of $750,000; a wholesale grocery establishment doing five million dollar business; a coal company, with a world wide business.

FINANCIAL: Seven banks and trust companies 48,000 bank depositors. Bank resources $30,000,000. Bank deposits $21,000,000.

MUNICIPAL: Area of the City of Bethlehem, 18 square miles. Streets, 128 miles. First class paving 28 miles. Tarvia-treated streets 18 miles. Water mains 83 miles. Municipal water plant. 370 boulevard lights along five miles of paved streets.

Preceding chapters have told of Bethlehem of to-day in steel, in music, in education. This closing chapter aims to list the varied factors of the civic, business, social and religious aspects of Bethlehem of to-day.

CIVIC LIFE

The consolidation of South Bethlehem and Bethlehem, long proposed, was accomplished when the citizens of both boroughs, at a special election in August, 1917, overwhelmingly voted to join as a city. The first election of the new city on November 6, 1917, resulted in the election of Archibald Johnston as Mayor and the following as Commissioners: James E. Matthews, Alexander C. Graham, A. W. Schmich and Thomas F. Rowan.

"The municipal problem is primarily and essentially one of human welfare," declared Mayor Johnston in the address he gave upon taking the oath of office on January 7, 1918. Mr. Johnston brought to his office wide experience as an administrator, civic zeal and the enthusiasm of a vigorous personality.

The events of this first city administration are so recent that it is perhaps unwise to treat them historically.

A summary of what was accomplished in a material way in four years in transforming Bethlehem from a borough to a city is furnished in the tabular data prepared by City Engineer R. L. Fox:

INCREASE IN AREA AND IMPROVEMENTS, BETHLEHEM

	Jan. 1, 1918.	Jan. 1, 1922.	Increase.
Area of City	3.21 sq. mi.	17.79 sq. mi.	454%
Street Mileage (Not including alleys)	49.3 miles	128.4 miles	160%
First-class Paving	10.7 miles	31.62 miles	195%
Tarvia Treated Streets.	0.75 miles	23 miles	2900%
House Sewers	12.21 miles	14.8 miles	21%
Storm Sewers	4.53 miles	5.93 miles	30%
Water Mains Owned by City	18.4 miles	84.1 miles	357%
Boulevard Lights	1.72 miles	5.51 miles	320%
Total Number of Street Lights	688	1144	66%
Park Area	0	115 acres	

FINANCIAL COMPARISON OF IMPROVEMENTS

	Jan. 1, 1918, Value.	Jan. 1, 1922, Value.
First Class Paving	$659,600.00	$1,400,000.00
Sewers	341,239.00	448,000.00
Water Mains and Plant	217,438.00	1,974,238.00
Parks	0	100,730.00
Boulevard Lighting	14,976.00	97,544.00
Lands and Buildings	295,200.00	372,081.00
Equipment	133,406.00	202,372.00
	(B) $1,661,859.00	(A) $4,594,965.00

E. P. WILBUR TRUST CO. BUILDING

HOTEL BETHLEHEM

KURTZ THEATER AND RESTAURANT

BETHLEHEM TRUST CO. BUILDING
BECK-DAVIS DECORATING CO.

WESTON DODSON & CO. BUILDING
BETHLEHEM CLUB

ODD FELLOW'S BUILDING

BONDED DEBT

Jan. 1, 1918.		Jan. 1, 1922.
$954,000.00		$2,829,000.00
Less Sinking Fund..... 46,990.00	Less Sinking Fund.....	301,199.39
$907,010.00		$2,527,800.61
Increase in Bonded Debt.....		$1,620,790.61
Increase in Improvements (A-B).....		$2,933,106.00

Data based upon Report of Bureau of Municipal Research

The disposition made of the funds raised, taxes collected and other revenues collected by the City Treasurer for the typical year, 1920, was shown in the following statement by Engineer Fox:

	Percentage	Amounts
General City Government (such as Interest, Sinking Fund and Contribution).....	32.7	$217,198.59
Streets.....	31.1	206,307.06
Police Department.....	10.85	72,125.14
Administrative.....	7.7	51,156 40
Fire Department.....	7.54	50,162.02
Parks.....	2.79	18,539.96
Buildings.....	2.67	17,621.48
Sewers.....	1.99	13,259.92
Health.....	1.67	11,828.33
Garbage.....	0.51	3,399.88
Markets.....	0.84	3,220.22
Total.....	100.00	$664,819.00

NOTE.—Water Bureau expenditures are not included above, as the receipts from sale of water meet all expenses, and the operating cost of this department does not come from general taxation.

In November, 1921, James A. Yeakle was elected Mayor of Bethlehem for the term 1922–26.

BUSINESS LIFE

Aggressiveness in retail business has marked Bethlehem as a city, an aggressiveness in contrast with the old borough days. There has been an influx of new citizens who have added initiative and drive to the conservatism and steadiness of older elements. Heading this revival have been the Bethlehem Chamber of Commerce, organized in 1918 when the city form of government began, and the Rotary Club, which has enabled business men of Bethlehem to know each other in the Rotary way.

Two movements in this new era merit special mention for their combination of civic spirit and business alertness. The first was the movement for an adequate bridge across the Lehigh River. This project, started thirty years ago, had a series of rises and declines, the rises taking place in 1892–93, 1905–07, 1911–12, 1914–15, 1916, 1919 and 1921. The Hill-to-Hill type of bridge won its way to general acceptance in 1916. In October of that year a popular campaign was held to meet the stipulation of the

Public Service Commission of Pennsylvania that the citizens of Bethlehem should raise a substantial sum to have the north terminus of the bridge reach the intersection of Main and Church Streets. The outcome of the campaign was the subscription by thousands of citizens of a total of $208,899, to which the Bethlehem Steel Company added $200,000 and Charles M. Schwab added his personal subscription of $50,000. During the period of the World War the Government prohibited building activity. On July 11, 1921, the Public Service Commission awarded to Rodgers & Haggerty, Inc., the contract to build a concrete bridge of handsome design at their bid of $2,568,000. The Hill-to-Hill Bridge, long a dream and a hope deferred, is now steadily rising to join the North Side and the South Side and the West Side.

A second large movement combining civic and business enterprise was the financing of the city's new million-dollar hotel, the Hotel Bethlehem. This was, in the fullest sense of the word, a com-

munity project. The Chamber of Commerce fostered the idea and a committee appointed by the Chamber carried through this movement in which 500 citizens of Bethlehem took part by the purchase of stock. The Hotel Bethlehem was opened in May, 1922, and has already attained wide reputation for its beauty, its appointments and its service.

It seems a matter of justice to cite as enterprises that are civic and social as well as business the two evening newspapers of the city, the *Bethlehem Times* (founded in 1867), edited by Frank M'Intosh and the *Bethlehem Globe* (founded in 1904), edited by Harold B. Farquhar.

SOCIAL LIFE

There are varied and interesting social sets in Bethlehem. Using the term social in its broad sense, there are varied and interesting groups of the types which Dean Roscoe Pound, of the Harvard Law School, has termed "agencies by which human society achieves its tasks of social engineering: religious organ-

izations, fraternal organizations, professional and vocational organizations, social and benevolent organizations and business organizations." It has not proved possible, within the time available to obtain a complete and accurate list of these organizations for publication.

BETHLEHEM'S ATHLETIC CHAMPIONSHIPS

With the resumption of play by the Bethlehem Field Club, Bethlehem will again figure in the soccer world. The record of this team, composed largely of English and Welsh employees of the Bethlehem Steel Company, was an athletic sensation for a half dozen years.

For five years Bethlehem was the winner of the American Cup and for four years was the winner of the National Cup. In the six years from 1913 to 1919 the team won 162 games, lost 6 and had 16 draws, and made a total of 736 goals as compared with 128 by all opponents. The summarized record of Bethlehem's performances is as follows:

1913–14. Amateur Cup, American Cup, Allied League
1913–14. Games won 26; lost 1; drawn 4. Goals for, 133; against, 20.
1914–15. American League, National Cup

1914–15. Games won 31; lost 1; drawn 3. Goals for, 162; against, 27.
1915–16. American Cup, National Cup, American League.
1915–16. Games won 26; lost 1; drawn 3. Goals for, 116; against, 14.
1916–17. American Cup, Finalists National Cup.
1916–17. Games won 26; lost 2; drawn 1. Goals for, 144; against, 25.
1917–18. American Cup, National Cup, Runners-Up National League.
1917–18. Games won 26; lost 2, drawn 2. Goals for, 106; against, 21.
1918–19. American Cup, National Cup, National League.
1918–19. American Cup, National Cup, National League.
1918–19. Games won 27; lost 1; drawn 3. Goals for, 95; against, 21.

The following paragraphs are taken from the 1919–20 edition of Spalding's *Official Soccer Foot Ball Guide:*

The four-time champions of the United States, Bethlehem Steel Company Football Club of Bethlehem, Pa., invaded Sweden and Denmark in the summer of 1919, the first individual club from the United States Football Association to go overseas for competition.

The Bethlehem campaign overseas met with appreciable success, the team winning seven games, tieing five and losing but two. The Americans scored 22 goals to their opponents 14. In their fourteen games, the tourists played to a total attendance approximating 154,000. Four of the games were played in the smaller cities of the Swedish Provinces, two in Gothenburg, seven in the Olympic Stadium at Stockholm, and one at Copenhagen. The King of Sweden, Gustaf V, and the Swedish Crown Prince, Gustaf Adolf, each attended one game.

Championships in other branches of sport have been furnished by teams of Lehigh University. In the spring of 1920, the Lehigh Lacrosse team led the Southern Branch of Intercollegiate League and then, by defeating Syracuse

University, the northern winner, attained the college championship of the United States. Lehigh has had the same honor in earlier years and frequently the Southern championship. In the spring of 1917 the Lehigh baseball team defeated Holy Cross, champions of New England. In 1914 the Lehigh football team won eight games, losing only to Yale, 3 to 0, and was ranked by the *New York Sun* as among the ten best teams of the East. Space does not permit mention of other excellent Lehigh and Bethlehem amateur teams in all branches of sport, dating back to the '90 football team of Lehigh, "champions of Pennsylvania." No factor has brought town and gown closer together than the athletic contests in Taylor stadium and gymnasium where citizens young and old join students in cheering for the brown and white.

THE INTELLECTUAL AND THE SPIRITUAL

"Bethlehem has a soul," declared a French chemist and *intellectuel* who for many months was stationed at the Beth-

lehem Steel plant for his Government. He had come to know historical Bethlehem somewhat, he had heard the Bach Festival, he had mingled with Lehigh professors, he had seen the social life of the community. "You are not a large city. You have some smugness. But you have what is not common in the United States: traditions of the past and of the present also. And you have men and women who love the intellectual life. Bethlehem has a soul."

The problems of Bethlehem are of course the problems of all American cities: Sound economic production, with a sincere effort to solve the puzzle of capital and labor; the intellectual and artistic enrichment of community life; the exaltation of the spiritual.

Upon each citizen of Bethlehem, each man, woman and child—falls the obligation to fulfill the ancient Athenian vow of city loyalty, so that these things shall be brought to pass. Thus may Bethlehem, Pennsylvania, become in fullest measure worthy of its hallowed name and accomplish its high destiny.

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